

THE GREAT
A S S I Z E
O R

Day of Iubilee,

In which wee must make a
Generall Accompt of all
our Actions before Al-
mighty God.

Delivered in foure Sermons upon the
20. Chap. of the *Revel.* plainly shew-
ing the happy estate of the Godly, and
the woefull condition of the
Wicked.

Whertunto are annexed Two Sermons upon
the first Chap. of the *Canticles*, verse 6, 7. by the
Author *Samuel Smith*, Minister of the
Word, and yet living.

The Fourteenth Impression. *K*

Mar. 12. 26. *If say unto you, of every idle word that
men shall speake, they shall give an accompt there-
of at the day of Judgement.*

L O N D O N,
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Pope-head-Pallace. 1649.

THE GREAT ASSISE OF THE LAW OF JUDICATURE

in which year must make
General Account of all
our Affairs



Delivered in the
Chap. of the
the happy
the world
the world

Wherein are annexed
the Chap. of the
the Chap. of the
the Chap. of the

The History of the Empire

the History of the Empire
the History of the Empire
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the History of the Empire



To the Christian Reader,
Grace, and Peace from Je-
sus Christ the Prince
of Peace.

Courteous Reader, I present
here unto thy view the fourth
publique fruit of my Mini-
stry, wherein I have endeavored, that
those, especially of mine owne bearers,
(those religious people and Inhabitants
of Prittlewell in Essex, whom I love
with my heart) might a second time
take notice of these my exercises, that
in publique I delivered unto them. The
night commeth when no man can
work: Therefore it stands us all in hand,
boith Minister and people, to esteeme of
time as the most precious thing in the
world, and the rather, because we know
not how soone wee shall bee called to an
account of our workes. Many have had
(many times) good purposes of heart to
cleave unto the Lord, that have bin pre-

To the Reader.

vented by death, for want of timely repentance. It shall then bee our wisdom, to agree with our adversary while we are in the way with him; for if we be but once arrested by death, wee shall bee sure to pay the utmost farthing: Use this as a helpe unto thee, to better thee in the performance of that duty which concernes thee so nearely, That thou must one day give an account of thy workes. If thou receiue any benefit by it, give the praise unto God, from whom every good and perfect gift proceedeth; for God is a Spirit, and they that worship him, must worship him in Spirit and Truth. And helpe me in my prayers, which I shall take as a full recompence of all my labours, and bee encouraged to spend some houres more in the like duties, for thy good; and in the meane time remaine,

Thine in the common
Saviour,

5 AU 63
SAMUELL SMITH.

The Great Affize.

The first SERMON.

Revel. 20. Chap. Ver. 11, 12, 13, 14, 15.


And I saw a great white throne, and him that sat on it: from whose Face fled away both the Earth and the Heaven, and their place was no more found.

12. And I saw the dead, both small and great stand before God: and the Books were opened: and another Book was opened, which is the Book of Life: and the dead were judged of those things which were written in the Bookes, according to their deedes.

13. And the Sea gave up her dead which were in her: and Death and Hell delivered up the dead that were in them, & they were judged every man according to his deedes.

14. And Death and Hell were cast into the Lake of Fire: this is the second death.

15. And whosoever was not found written in the Book of Life, was cast into the Lake of fire.

 Having spoken (not long since) of the coming of Christ into his Garden, or into his Church, and of his kind and Princely offer unto us, suing for entertainment at our hands, being

A 3

his first comming unto us here in this miserable vale of Teares: I thought it very necessary to speak something of his second comming, that those that will not bee moved with the former comming of him, which was his meere love to Mankind, might bee terrified and astonished with the latter: who, though hee deferrs his comming, (as some thinke) having leaden Feete, because hee expects amendment, shall then assuredly finde that he hath Iron hands: who first came to be a Saviour to all them that beleeve in him, & now comes to be a Judge, who will not bee blinded nor bribed either with present money, nor yet with future hope of reward.

The sum
of the
Scripture.

To which purpose I have made choise of this place of Scripture, in which this matter (as you see) is at large described, with many necessary circumstances most needful to be known, and learned of every one of us. For here the second comming of Christ is revealed to Saint *John* in a Vision from Heaven, even in that manner, in which the Lord Jesus himselfe will come at the last day: For these five Verses containe in them a lively and heavenly discription of the second comming of our Saviour Christ to Judgement, with

with all the circumstances belonging to the same.

First, I will shew you who it was that writ this Booke, called the *Apocalyps*, or the *Revelation* of Saint *John* the Evangelist, which our Text now treats on; and then where he writ it. First, his name was *John*, which name in the Originall signifies *Gracious*: Secondly, the time when it was written, and that was, when he was banished, and when it was for the testimony of Christ: Thirdly, the place where he was exiled or banished to, and that was to an Isle called *Patmos*, a remote place, and most fitting for so high a contemplation, and the more to bee free from worldly thoughts: Fourthly, by whom he was banished, and that was by the Emperour *Dominian*, who was then elected by the whole Senate or Counsell to be their head. Now this *John* was a Disciple of Christ, and one whom hee loved: he followed Christ wheresoever he went; *Peter* onely went with his Master to the Judgement-Hall, this *John* went with him both to the Judgement Hall, & also to the Crosse, and never left him, till he had laid him in his Sepulchre. Upon the Crosse Christ commended the tuition of his

The parts
of the
Text.

Mother unto the Author of these words, which is *John*, which was in these words expressed, *Behold thy Mother.*

This Siant *John* was one of the three which went alwaies with Christ: Christ had but three Disciples with him in the Garden, and this *John* was one: Christ had but three Disciples that went with him before *Pilate*, and this *John* was one. At the Marriage of *Cana in Galile*, there went but three Disciples, and *John* was one. This *John* was he that leaned on Christs brest at Supper, & asked him many questions: *John* alwaies justified himselfe to bee Christs Disciple; for in these words he expressed himselfe to bee of Christs flock, and his Disciples: *I John*, a brother of yours in tribulation & affliction; and so I have now done with the explanation of the party which writ these words, which now I have read unto you in our Text.

1.
The person
of the
Judge.

2.
Who shall
be judg^d.ed.

And first, if you would know with what Majesty, Power, Integrity, Severity and Terrour this great Judge will come; you may see the person of the Judge described in the first verse of this present Text.

Secondly, if you would understand what

what persons must bee cited and summoned, who must appeare, Saint Iohn saith here, *He saw the dead both great and small, stand before the Judge:* All that are, that ever have beene, or shall bee unto the end of the world, shall be gathered together, and appeare before the Throne of Christ.

Thirdly, if you desire to be instructed after what manner Christ Jesus will proceede in Judgement, what shall be the Evidences and the witnesses? what Iury shall passe upon every man and woman: The holy Ghost tels us that *the Booke shall bee opened,* that God will judge every man by his owne conscience: for that shall give evidence either with or against him; either to excuse or accuse in that day, either to stand or fall

Fourthly and lastly, if you would know what shall be the finall end of all men, you may here perceive, that they whose names are written in the booke of Life, shall be blessed: But Death, and Hell, and Satan, and all ungodly persons shall be cast into a Lake of fire and brimstone for evermore, which is the second death.

4.
The issue
of the
Judgement

Now having scene the meaning of the Text, let us come to speake of the severall points, one by one in order: And

the God of all order, so open our hearts that we may heare, and understand his will, that so our sinfull soules may bee saved in the day of our Lord Iesus.

I saw a great white Throne, &c.

THis Verse containes in it a notable description of the Iudge himselfe. And whereas Saint *John* saith, *he saw a great white Throne*: That is, Christ Iesus revealed unto him in a vision, the manner of his second comming to judgement, and withall commandeth him to write it in a Book, for the comfort and instruction of his Church and people for evermore.

Doct.

Heere then wee may note the great care and love of Iesus Christ towards his poore Church and people, that hee would not have them ignorant of his second comming to judgement: but he doth make it knowne to his Disciple *John*, and bids him record it in the booke of God, that so no man might be ignorant of it, but rather prepare himselfe by true repentance, to meeete the Lord in the Clouds.

Doct. 1.
The know
ledge of
the last
judgement
necessary.

Surely the knowledge of Christs comming to judgement is most necessary, being now so neere at hand: for if it was thought of, and looked for in

David

Dauid's time, much more must wee expect it in these our sinfull dayes, when we are divided amongst our selves, at difference in the Church, & such a rent made in the seamelesse coate of Christ: what can we expect lesse then that the day draweth very nigh which our Saviour fore-told; that there should bee discensions and differences amongst Nations, wars abroad, rumours of wars at home, & such policy and tricks used to disceiue men, and all for the rowne ends, and under the colour of Religion, & if it were possible, even to deceive the very elect: where the Sabbath is so much prophane, & neglected on all sides; which day God himselfe hath set apart for praying, and hearing his holy Word. It is a day for praying, & not for playing; it is not a day for bodily recreations, not to sport with men, but to converse with God in holy duties; but it is too much abused with sports and other May games, which God forgive us for Christs sake: And therefore this Doctrine of eternall judgement was one of those six princip'es that were taught in the Primitive Church by the Apostles themselves, as one of the most necessary poynts to bee knowne of a Christian. There is no one truth in the Scriptures more

more urged both in the Old and New Testament, then this of the last judgement, as a Doctrine that above all other is most effectuall to awaken men out of their deepe security, to worke mens hearts to a reverent feare and awe of that Majesty before whom they must one day appeare, to give up their last account. See the effects of this in *Paul* who considering the terrours of the Lord, how did this provoke him and others to all reverence, and feare of that dreadfull Majesty? when, in the 24 chap. of the *Acts* *St Paul* preached unto *Festus* of Righteousnesse temperance, and judgement to come, his knees smote together & he trembled. See this likewise in the Prophet *Habacuc*, who when he heard of the judgement to come, saith, *My belly trembled, and my lips shooke, and rottennesse entred in to my bones.* See this also in *David* himself *My flesh trembleth for feare of thee, and I am affraid of thy judgements.* See this likewise in *Noah*, of whom it is recorded that when the Lord had forewarned him of the judgement that was to come, albeit it was not nigh, but an hundred & twenty yeares to come, yet hee was moved with the reverence of that God which had threatned that judgement, and was willing to yeeld obedience.

2 Cor. 5 II

Hab 3 16.

Psal. 119.
130.

obedience to that duty required in framing the Arke. And as Saint *Austin* saith, every knock that was given upon the Arke by *Noah*, was as so many warnings, peeces to the old world.

And what Doctrine can bee more needfull for these times wherein wee live, upon whom the end of the world is come, and every man so forgetfull of it, yea, the ignorance and want of due consideration of this day of judgement, the Scriptures make the ground indeed of all sin. For as it was in the dayes of *Noah*, they ate, they dranke, they were married, and gave in marriage; they planted, they builded, never dreaming of the judgement that was so nigh at hand, untill the day came upon them as a snare. See this likewise in those foolish Virgins, that slumbred and slept, and provided not their Oyle of Faith in their Lamps for the coming of the Bridegroom. And what was the cause why that evil servant, in the Gospell, fell to eating and drinking, and beating his fellow servants, but that he put from him the thoughts of the returne of his Master.

Oh how should this then cause every man to sit and prepare himself for this judgement, that he may be able to stand before the Son of man.

Now

Now there are two things principally that hinder this preparation in Gods children for this day : The first security, or a carelesse putting off of this day of accompt, that the Master will not come yet, and that they have yet time enough to provide for their reckning and accompt : yet let me tell you we can call no time ours but this present time ; for who knowes whether he shall behold the light of the next day, yea, or no. And as *St. Austin* saith, the day of death is not knowne, therefore every day and every houre in the day, we must labour to repent and prepare our selves, and to observe and look for this sudden change for who knows how soone he may have his mutation, which every man is subject unto by nature ; although for a time they pour out their hearts to all manner of dissolutnesse and prophanenesse &c And therefore it is high time to hearken unto the Word of God. while the Gospel is so plentifully preached amongst us, and now while hee calleth, and knocketh at the doore of our hearts, and would gladly be entertained ; for saith he, *If any man will heare my voice, and open the doore, I will come in and sup with him and he with me.* Christ makes a Proclamation of his love, whosoever

ver

ver he be, whether Jew or Gentile, he
 shall be received: and therefore let us
 take this present time while wee have
 it, for time and tide will stay for none;
 the time past wee cannot call backe a-
 gaine, it is irrecoverable: the time to
 come is full of uncertainty, for we may
 be cut off suddenly, as *Heracl* was; and
 it may be the time shall never come,
 and therefore it is good that we make
 our calling & election sure. & labour
 with the Apostle to worke out our
 salvation with feare and trembling,
 and not to lye in security: which is the
 first hindrance, in that we do not me-
 ditare on the day of death. For *after*
death there is no repentance: let us not
 thinke that God hath leaden feet be-
 cause hee is slow in comming; least
 when he commeth, we finde hee hath
 Iron hands.

Now the second hinderance that
 keeps men from the thoughts of this
 judgement to come, is the cares of this
 present life, and the immoderate love
 of the world: mens present felicity
 doth so effect them, that they will not
 thinke of another life: whereas did
 men consider, that even this night their
 soules might be taken from them, how
 would they husband time, making it
 their chiefe care to make their recko-
 ning

Luke 12.

ning straight against the day of reckoning come, which no man can tell how soone.

Such was the carelesse thought of the rich man in the Gospell, which sung that lullaby to his soule, *Soule, take thine ease, eat, drinke, and bee merry, for thou hast riches and goods laid up for many yeares*: But what became of him? The Text saith, *The Lord demanded his soule, and that very same night following his soule was taken from him*, and his goods then might be any bodies. Some God takes away because the world is not worthy of them; some againe because they are not good stewards, and they not worthy of the world: such as *Asahab, Agar, and Herod*; and being vile and ungodly men, therefore they did not live out halfe their dayes. Againe, God tooke up *Elijah*, & wrapped him into the third Heavens: hee likewise cut off *Iosias*, for his soule pleased God: and therefore God made hast to take him away from the evil to come, and the iniquity of the world, which then was great. Let us well consider, and weigh with our selves what deserts we have of our selves, and in our selves; and examine our consciences whether there be any reason why God should spare us, and deale so severely with o-

1 Sam. 13.

31

Act. 12. 37.

ther

ther Nations; it is because hee hopes,
and daily expects that wee will bring
forth some fruit in our lives and con-
fessions, which if we doe not, then
must we expect the same measure to be
decreet to us as he hath done to others.
Some God punishes (wee see) in this
life, which should bee an example
to us that live in it, for us to amend
our lives: some he lets alone as he did
Marab, for a little time, others till the
day of judgement: and therefore let
us not slumber in our owne security,
though wee have strength, health, ri-
ches, and a l that the wor'd can afford
but labour: rather to abandon it and
apply our selves to Heaven and hea-
venly meditations, & leave the wor'd
our inheritance: As *Saba* Queene
of the South did, who left all, and
came from the farthermost part of the
world to heare the wisdom of *Solo-
mon*; and if wee will not heare his
voice, but stop our eares at his preach-
ing, we must then expect our punish-
ment due to us and with the Jewes be
stricken and left as Vagabonds, wan-
dering up and downe, or like sheepe
having no shepheard, and after this
life have our torments with the wick-
ed in hell fire; so much for security.

Now concerning the vision, Saint

Iohn

Great
throne de-
scribed by
proper-
ties.

2.
Doct. 2.
Christ
comming
with great
glory.
Mat. 25.

2 Thes. 1.
10.

Revel. 6.

John saw a great white throne : hee saw
a Throne set, and this Throne is de-
scribed by two properties : First, a
Great Throne: Secondly, a white Throne.
The first shewes the wonderfull might
Majesty, and power of the Judge, the
second shewes the purity, integrity, and
uprightnesse of the Judge, and both set
out unto us the wonderfull Majesty &
power in the which the Lord Jesus
shall come, and appeare at the time of
his second comming, when hee shall
sit upon the throne of his glory. And then
shall we see the Son of man comming
in the clouds, which is from Heaven
with power & great glory. Glorious shall
the Lord Jesus be at that day, not only
in his own person & attendants, being
accompanied with all his holy Angels
and Blessed Martyrs in their bright ar-
ray ; but also in the administration of
Justice & Judgment both in respect of
the glory hee will bestow upon the
Godly, for now shall hee come to be
Glorified in his Saints, and make marvel-
lous in them that beleve : So for the ad-
ministration of Justice against the
wicked, upon whom he shall now ge-
himselfe a greater name then hee did
upon Pharaoh and his Host, who
now beholding the terrour of the Lord,
shall cry to the mountaines to fall up-
on

on them, and the hills to cover them, and hide them from his presence, whom they are not able to endure. But it is not the multitude of people and Nations, which shall then appear, can hide them or their sins from this Judge.

The Scriptures set out the Majesty and glory of the Son of God at his second appearing, in divers particulars: First, that he shall come, and *all his holy Angels with him*. Secondly, that *hee shall come with power and great glory*. Thirdly, that *he shall come in the clouds*, which shall be as a fiery Chariot, to carry him with admirable swiftnesse. Fourthly, by his Herald, an Arch-angell, making the way by the sound of a Trumpet, which dust and ashes shall heare; I meane the dead bodies of men turned to dust and ashes, shall now arise, and come to judgement. Yea such shall bee the glory of his coming at this time, as that the very Heavens shall bee shaken, and shall passe away with a noise, and the very Elements shall melt with heate. Consider we but the glory of earthly Princes, going unto their Parliaments to make lawes, or of their Judges, when they goe to put the same in execution against malefactors, with what majesty, pompe, and

Mat. 24.

2 The 1. 7

Mat. 24.

19.
2 Pa. 3 10

Vse 1.
Shewes
the difference be-
twixt
Christ's first
and second
comming.

and glory goes these! how are they attended, how are they revered and honored! All these are far short in comparison of the excellency, Majesty, and glory wherewith the Lord Jesus, the Judge of all the world, shall come and appeare at that day.

Here then we may perceive a manifold difference betwene Christs comming in the flesh, to bee a Mediator and a Redeemer; and his second comming to judgement. His first comming was in meekenesse, love, and great humility; for hee was laid in a Manger between two Beasts, an Oxe and an Ass, and as a learned Father doth interpret it, as it were betwene a Jew and a Gentile. And we may read, that Christ saith, *The Foxes have holes and the Birds have nests, but the Sonne of man hath not where to lay his head.* Where he confesses himselfe to be the Sonne of Man, which was his meekenesse; and then his humility and love, in that hee had no where to lay his head. Our sins caused all this, & more than all this: for he was wounded for our transgressions, and our sins was the maine cause of putting Christ to death. The Jews thought one crucifying had bin enough, but wee daily crucifie the Lord of Life againe by our oathes, in breaking

breaking his Commandments, and
 in polluting his Sabaths, which will
 make our reckoning greater at his se-
 cond coming, which will bee to
 judgement. Therefore let every one
 who reades these words, have a care
 to doe well, and ceale to be what they
 have bin, and deny and goe out of our
 selves, that wee may entertaine this
 new man Christ Jesus, and pray with
 holy David, *Create in me O God a cleane
 heart, and renew a right spirit within me,*
 so that we may appeare blamelesse &
 spotlesse before him having been cloa-
 thed with the robes of Christs Righte-
 ousnesse. God doth not delight in the
 death of any sinner; Christ is now a
 Mediator, and hereafter will bee our
 Judge. *Moses* was Gods Oracle, and
 did deliver Gods Will to the people:
 he went betweene God and the chil-
 dren of *Israel*, as Christ hath done be-
 tween his Father and we sinfull men:
 and as *Moses* and *Aaron* pleaded for
 the children of *Israel* to God, and de-
 sired rather to bee blotted out of the
 booke of Life, than that they should
 perish: so likewise hath Christ pleaded
 with God, and hath bought us with
 his precious blood and life, which hee
 willingly laid downe for our sakes:
 And as *Moses* led the children of *Israel*
 through

Psal. 51.

through the red Sea: even so hath Christ led us through the red Sea of his blood, which is a full satisfaction for all such as truly repent them of their sins; and so much by the way, to shew unto you the humility and great love which our blessed Saviour did beere unto Man-kind at his first comming to us in the flesh: for he so loved us, that he laid downe his life for our sakes; and shall we be so ingratefull, as not to love him againe, & give him thanks? O let us not be so ungratefull; for ingratitude St. Ambrose calls the Devills sponge, wherewith hee wipes out Gods love and mercy: But his second comming shall bee with Majesty, power, and great glory. And let us here note that hee commeth not alone, but with Majesty and power, & bringeth ten thousand of his Saints and Angels to execute judgement upon all; then he promised his Disciples which followed him, that they should sit upon twelve Thrones, judging the twelve Tribes of Israel: David in the 56. Psal. saith, *The Lord commeth to judge the world*. St. Iohn likewise in his 9. chap saith, *The Father judgeth no man, but hath committed all judgement to his Sonne*, which is the second person in Trinity; it is he that must pronounce this

this sentence, though the whole Trinity agree in the same condemnation: where it is plaine, that Christ Jesus is the Judge of the whole World. And surely it makes much for the comfort of Gods poore children, though here they be in want and misery, yet they shall be made partakers of this glory, of their Head Christ Jesus.

Secondly, it serves to astonish all hard-hearted sinners, who contemne Christ and his poore members: Christ will at last manifest his power in their just condemnation: such as will not now stoope unto him, that hee might reigne over them by the Scepter of his Word, and heare that still voyce of his in the ministry of the same, shall never be able to abide the brightnesse of his coming, but shall heare that terrible voyce of his, when he shall exalt himselfe in judgement, to the everlasting confusion of his enemies.

Seeing the person of the Judge is of such endlesse power and glory, of such wonderfull might and Majesty, this must humble all men, when they come to stand in presence of so great a person, as we do, when we come to heare the Word preached and taught, to receive the holy Sacrament. For when the Word is preached, God speaks to us;

Vse 3.

us; and when we pray, we speake to God: and how dare wee then bee so bold to sleepe in his presence, keepe our Hats on our heads, talke, or use any unreuerent gesture? if wee were to come into the presence of an earthly Prince, how carefull and circumspectly would we behaue our selves, to doe nothing unbecoming the presence of so great a person? this is the great care of men when they come into the presence of an earthly Judge, to put off their hats, and to shew all tokens of Reuerence. And it is a wonder to see how unreuerently men and women come into the presence of the ever-living and most high God, into the presence of the great Judge of Heaven and Earth, the King of Kings and Lord of Lords. When we come to pray, or to sing Psalmes unto God, how unreuerently doe some sit with their hats on? Would any man doe in the sight of an earthly Judge, or a mortall presence? surely it is an unreuerent behaviour to sit covered, either when we speake unto God by prayer, or when God speaketh unto us in his Word.

And last of all, this may serve for matter of singular comfort and consolation unto the godly, that Christ shall

appeare

appeare thus gloriously in judgement: for this assures them that they shall participate of the same glory with their head: for this great Judge shall say unto them, *Come ye blessed*; they shall both with body and soule receive a glorious kingdom and a beautifull Crowne from the hands of the Lord, and with his right hand shall he cover them, and with his arme shall he protect them: It is a day of refreshing, when all teares shall be wiped away from our eyes, sorrowes shall cease, and we, and all penitent sinners shall live and raigne with the Lambe for ever. Indeed now Gods Church is many times blacke, and deformed through affliction, it shewes many times without any appearance of any excellency or beauty at all: The world sees no glory at all in them, no they many times perceive not their owne happy condition. But now, when Christ shall appeare thus glorified, they shall then epeare with him in glory. Let us then my Brethren, walke by faith, and not by sight; not looking after our owne or other mens present condition what we are, but rather what we shall be when the day of refreshing shall come. God tells us plainly, that he is a jealous God, and if

he bee a jealous God of us, let us bee
jealous of our selves, and suspect our
selves; for if wee judge our selves, wee
shall not be judged.

White Throne, &c.

2.
White
Throne
Doct. 3.
The inre-
grity of
Christs
judgment.

SEcondly, this Throne of Christ Je-
sus, is called a *white throne*. Now
this *white throne* betokeneth purity,
beauty, sincerity, and integrity; and
therefore sheweth, that Christ Jesus,
the Judge of the whole world, will
judge all causes, and all persons up-
rightly, sincerely, and justly: no cru-
elty, nor injustice, nor wrong will he
doe to any creature, but will proceede
most sincerely with all integrity: for
our consciences will testifie either for
us, or against us. Indeepe judgement
in this worlde often swarveth greatly;
sometimes the Judge is not able to
search the depth of the cause: sometimes
for feare hee dareth not doe justice;
sometimes for favour he is with-hol-
den: sometimes bribes blind his eyes,
and pervert the right sentence: But it
shall no: bee so with this Judge of the
whole world: He is that *verus iudex,*
et justus, That true and upright judge:
His sentence is a righteous sentence, hee
will judge according to truth; he is a-
ble to finde out any cause, and will ex-

amine

Gen. 1. 18

amine to the bottom : hee feareth no mans person, hee will not bee moved with a favor to conceale the truth : and as for rewards, hee condemnes them all, it is as far from him to deale unjustly : therefore no doubt hee will proceede according to justice. Nor is he like to our earthly Judges, who are called to judge, but he comes of his owne power and authority to be avenged, & give sentence to all those that in their lifetime had forgotten God.

Wee know that the judgement of God is according to truth, saith the Apostle : Againe, thy Throne O God, is for ever, the Scepter of thy Kingdome is a righteous Scepter : thou lovest righteousness, and hatest iniquity. And this is to bee referred to that of the Prophet Daniel, who saith, that this judge shall sit upon a great white Throne : therein alluding to the very Throne of Solomon, but infinitely more glorious ; which place of Daniel and this of Saint Iohn, doth betoken the uprightness, purity, and integrity of the Judge and of this judgement : When every secret thing shall bee brought to judgement, as Solomon saith, and when he shall lighten all things that are hid in darkenesse, and make the counsels of all their hearts manifest : when there shall bee no bribing of Justice,

Rom 2.2

Heb 9 8

Dan 7 9

Eccles 12

pleading of Lawyers, or salving up of bad causes with silver and gold; nor sanctuaries, or priviledged places to fly unto for succour; but every person must now receive according to his workes: And therefore woe now unto the hypocrite, woe now to the murderer and shedder of blood, woe now unto all hard-hearted and unpenitent sinners, that can now in this life shift off Justice and escape the judgement of man, that break the net and escape and none dare to controule them: What will become of such at that day, when they shall stand naked before the Iudge, before the Saints and Angels, yea, before all the world, their inditement read against them for the same? Is it such a shame to doe penance onely in a Congregation for one particular fault, when the punishment is inflicted upon a man for his amendment, when men shall pittie this man, and pray for him? Oh what terrour will this be to all wicked and ungodly men and women in this day, when they shall now in this day be charged with all their sins before this Judge, before the Saints and Angels, yea before all the world; not for their amendment, for then it is too late, but to their utter confusion; when none shall pittie them

them, no heart shall lament for them, but all shall rejoyce that have done well as their righteous judgement.

This serveth for the comfort of Gods people in this world: we see often times the righteous cause is trodden under foot mens lands & livings are detained and taken from them by unrighteous Judges, and that under colour of Law. Well, let men have patience, & know this, that there will come a day wherein there shall be justice and true judgement done unto them. Here thy cause shall be heard, it shall be righted; for Christ Iesus shall be the righteous judge for the poore, the fatherlesse, and the widow.

Againe, wee see how those which make conscience of sin & are carefull to heare the Word, and to walke accordingly, are despised of the world. Well let us learne to possesse our soules with patience, for there will come a day of reckoning, when as our righteous cause will be heard, & we shall have iustice; But al the contemners of the Lord Iesus, and such as have bin persecutors of his poore members shall feelee the smart of it. What a comfort were this to a poore man oppressed by tyrants, having a long time laine under viceraption, as Ioseph reputed an adulterer, and

Vse 1.

Serves for matter of comfort unto the godly.

suffering imprisonment for the same to have his oppressions come to light, and he delivered; to have his innocency known, and he justified: *Lazarus* for suffering hunger, to have plenty; and *Dives* for his excesse and riot, to have pennury and want. O then, what wil the comfort of these be, that shall thus at that day, before the Saints and Angels, yea, before all the world, be set free & at liberty from their oppressions and wrongs they have so long a time laine under, and cleared from those censures and aspersions, that by the gracelesse world have been laid upon them: what a comfort wil it be, when we sha'l hear the Judge say to us, *Well done thou good and faithfull servant come enter into thy masters joy.*

se 2.

Secondly, this may perswade the godly in their sharpest suffering, & greatest wrongs & injuries they can meet with all here in this world, to possesse their soules with patience, & to take heed of revenge: but rather to commit all to Christ, his righteous judge, that judgeth righteously: for the Lord saith, *vengeance is mine, and I will repay* in the Lord will strike home to them, and will revenge thee upon all thine enemies, above thy weak power. Observe we the rule concerning this judgement day: *When thou*

(see)

seest in the place of judgement wickednes,
and iniquity in the place of Iustice; thinke
in thy heart surely God will Judge the just
and wicked; for there is a time for every
purpose and work. And againe when
thou seest oppression on the poore, and the
defrauding of judgement and Iustice, be
not astonished at the matter; for he that is
higher than the highest, regardeth it.

There is nothing in all this world doth
prove more certainly the judgement
day, than the Injustice of the wicked
world, for thus may we reason: Will
the Lord thus certainly punish the
wicked, & recompence the just this be-
ing not alwayes here in this life, cer-
tainly it must be at the day of Judge-
ment: Thus reasoneth this Apostle St.
Paul, shewing that the afflictions of the
believing ~~Chesloman~~ were an evident
sign of Gods righteous judgement, in
which judgement day tribulation should
be rendred to them that troubled them,
and to them that now did suffer, rest
should be given. Upon this very ground
exhorteth St James thus, Be you also pa-
tient, and settle your hearts, for the com-
ing of the Lord is at hand. As if he
should haue said, Do not faint, neither
be vexed heart, that ye are now oppres-
sed by the men of this world, but waite
the appointed time, as the Husband-

man the weeks of the harvest, till the coming of the Lord be untill which time the full recompence of righteousness is neither given to the righteous nor the deserved judgement rendered unto the wicked.

Vse 3.
Prov. 11.
18.

Thirdly, this gives us to see the truth of Salomons words, *the wicked workers a deceitfull worke*, than the which what greater deceit than to perswade themselves, that though they live after the flesh, yet that they shall not die; & that they may love iniquity, and yet look to reap happiness: that men may despise Gods bounty and grace, which he rendereth unto them in his Word, and yet look to taste mercy after death: that they may all their life time walk in the broad way that leadeth to destruction, and yet at the last arrive at the happy port and haven of blisse. Whereas it is a most sure and grounded truth of the Apost'e. *That he that soweth to the flesh shall of the flesh reap corruption: but he that soweth to the Spirit, shall of the Spirit reap life everlasting.* And without holinesse no man shall see God.

Galat. 6.

Heb. 12.
14.

Vse 4.
For instruction.

Fourthly, seeing Christ Jesus the Judge commeth thus with might & Majesty, not as a Saviour or Mediator, but as a Judge, it must admonish all men & women now to repent, and come unto God

in

in the time of mercy: To seeke the Lord
 while he may be found, to call upon him
 while he is near. Now while we live,
 Christ Jesus commeth unto us by his
 Ministers, as a Saviour to save our
 souls, in mercy to bring us to repentance.
 He offers his free grace to all: for in the
 44. of *Esay*, the Text saith, I will poure
 out my spirit upon you: and if we wil not
 have vessels of faith to receive this spi-
 rit, it will be then a witness against us;
 for after this life he will no more come
 as a Saviour, or a Mediator, but as a
 mighty judg, full of might, power, and
 glory. And therefore look how men die,
 so shall the Judg find them. If thou die
 in thy sins and dost not repent, and seek
 for pardon at the hands of the Judge
 while thou livest here, there is no hope
 of mercy after death. For how death
 leaveth thee, so shall judg ment finde
 thee. *Cain* died many thousand years a-
 goe, and *Judas* in their sins, so shall the
 last day find them: for after death there
 is no mercy, but justice and judgement,
 when every man shal receive accord-
 ing to his works. How glad wou d *Di-
 zes* have bin, if he could have perswa-
 ded *Abraham* to have sent one from the
 dead to his five brethren, to admonish
 them to repent. No said *Abraham*, they
 have Moles & cle Propheys, & if they wil

Esay 55.

Noewel.

1 Cor. 5
10.

not hear them, nor believe them, they will not, though one come from the dead, leave their wicked wayes. Therefore while we have time, let us make use of it, and imploy it to the best advantage.

And on sitting thereon:

The person of the Judge described.
Rev. 1.
14.

Doct. 4.
Christ the Judge at the last day.
Mat. 25.
31.

Verse 24.
1 Cor. 5
10.
Joh 5. 22.

NOW who this is, which sate upon this Great White Throne you may see in the Revelation of St. Iohn, the 14. Chap. and the 14. Verse: I saw a white cloud, and one sitting on it like the Son of man, having on his head a golden crown, and in his hand a sharpe sickle. So that we see that it is the Son of man, even Christ Jesus, God and man, that shall be the Judge. And so doth St. Matthew call him: When the Son of man cometh in his glory, and all his holy Angels with him, then shall he sit upon the Throne of his glory. And againe he intitlesh him by the name of a King. Then shall the King say to them on his right hand, Come ye blessed, &c. This is taught by the Apostle: We must all appeare before the judgement seat of Christ. And againe, The Father judgeth no man, but hath committed all Judgement to the Son. Not that the first person in the Trinity, or the third is exc'uded from this judgement, but appropriating this judgement to the second Person, the Lord Jesus Christ, who

who

who in a visible forme, according to his humanity, shall execute the last judgement upon all flesh.

But how is it said that the Saints shall judge the world? That place of the Apostle, and the like, is to be understood as Affezors, as such as shall give a ffect, or approve of the judgement of that most righteous Judge, to whom shall be given at the last day that heerein, not as justices on the Bench, by the Judge, to approve of his righteous judgement. Again, the Saints shall judge the world, as members of that Bench, which is the Judge, committed to us to judge of the world.

Now the administration of the last judgement is laid upon the Son for diverse respects.

First, in regard that he was the person that was the Redeemer of the world, & was himself judged in & by the world, it is therefore expedient that he should shew the power and glory of that his humanity in being Judge of the world.

Secondly, in regard of his Church, who have seen only his humility to their justification, so they may at last behold his power and glory at his second appearing to their glorification.

And lastly, that in this last act of his he might fully accomplish that his kingly office, and then deliver up the King.

Quest.
1 Cor 6.
Answ.

Reasons
why
Christ
must bee
the Judg.

2.

3.

kingdom to God the Father: No more to rule & govern them by his Magistrates and Ministers, as now he doth for the gathering together of his Saints, and for the perfecting of Christs Body, and to nourish and cherish them by his Word and Sacraments, since the Lord himselfe the Lamb, in the midst of the Thron shall be all the while unto them.

True it is, that our Saviour Christ is King, Priest and Prophet; a true Prophet, in whom was contained all the secrets and whole counsell of God: A true High Priest, whose sacrifice alone was able to put away the sinnes of the whole world. But when he comes on the Throne of his Majesty, to judge the quick and the dead, he shall not come as a Priest or Prophet; for these Offices of Christ are finished. For his propheticall office he hath sufficiently revealed the whole counsell of God his Father to his Church & people. First, by his holy Prophets, then by himselfe; after by his Apostles and Ministers. And therefore seeing that his propheticall office is finished, he calls not himselfe a Prophet, but a King. Againe, Christ Jesus our Priest, having once for all offered up that propitiatory sacrifice for the sins of all the elect, now this office of a priest is also finished, and the sacrifice must be

be no more iterated and repeated. But now he commeth as a King, in all Majesty & glory. For though his propheticall & priestly office be accomplished, yet his Princely office is not finished, but shall in a speciall manner shew it selfe at that day, and Christ Jesus, the Judge of quick and dead, shall begin to manifest himself to be a King of all nations, to men and Angels. Now shall he shew himself to be King of Kings, and Lord of Lords, full of divine and Heavenly glory.

When our Saviour Jesus Christ lived on earth, he came in misery, very poor & lowly; then every base fellow, every finfull wretch durst mock him, and spit in his face, Herod, Pontius Pilate, Caiaphas, and the rabble of the Jewes durst then use him at their pleasure. But now he shall come as a King, full of Majesty & glory, guarded and attended upon with many thousands of heavenly Souldiers even all his holy Angels; & then he will make Herod and Pontius Pilate, yea, the greatest Kings and Monarchs to stoop. Nay, then all his enemies shall tremble and quake, Zach. 12. 10. and not dare to open their mouths against him, as the wicked and rebellious crue did once, when they cryed *Crucifie him, Crucifie him, Crucifie him, Crucifie him, Crucifie him.*

Christ's
first coming was
in humility:
second
shall bee
with
much
Glory.

crucified him; when the third part (I dare say) did not understand what he was accused for; but they the officers or yet crucified him; when the judge could not find him any way guilty; but if it were not so, his blood say they, is his upon us & our children; which I think hath done for they are utterly depopulated, and as vagabonds on the face of the earth these were that faithlesse Generation of the Jews; which when they shall behold him, whom they have crucified, to become their judge, and have that power with him and shall see his side, & his Hands which the nailes and speare pierced, what then will they do? what then can they expect? even that fearful sentence, *Go ye cursed into everlasting fire with the unbelievers where is nothing but weeping and wayling, and gnashing of teeth.*

Use 1.

This may serve then in the first place for matter of singular comfort & consolation unto the godly, who may rejoyce in this that Christ their Saviour and Redeemer shall be their judge they need not feare the judge nor any had sentence that he will pronounce against them at that day; since the judge is their Saviour their Redeemer their brother, their own flesh yea their own head. The consideration of this made Job to hold

hold up his head, and in the midst of all his miseries to conceive some hope: I know that my Redeemer liveth: Go tell my breabren (saith Christ) that I am risen againe: Words of joy and comfort, a Redeemer, a Brother; why should the godly fear, when they are to deal with such a one? who would fear or question the dealing of such a one? what Wife would fear her loving husband to hear and to judge her cause? she need not to doubt, but that the matter will go well with her; her most dear & loving husband shall both hear and judge, and avenge her cause. Let all Gods people then comfort themselves in this the consideration of their judg: It was he that was judged for thee on earth, and redeemed thee with his own blood, and hath ever since made intercession to God for thee, that is to be thy judge.

Secondly, what a ground of terrour may this be to all wicked sinners, that live in sin, to see him come in that wonderful Majesty to be their judg, whom they have contemned, whose members they have persecuted, and whose word and Gospell they have not regarded, but trodden under foot! for hee shall come with a sharpe two-edged sword to cut them in peeces, and a consuming fire to burn up all ungodly sinners.

Surely,

Job. i. 9.
25.

Vse 2.

Note.

Ecb. 22.
u.r.

Surely, the consideration of this, that Christ shall be the iudge, may dant the hearts, and strik terror into the soules of all wicked men, *They shall see him whom they have pierced*, saith the Prophet, even him against whom all their villanies have bin committed. What a fearfull sentence may such expect from Christ at that day? he is a iudge that wil iudge righteously, from whom there is none to appeal to, and because it is he whom they have rejected, contemned and despised, him whom they would in no wise suffer to rule and reigne over them, what can such look for, but condemnation, and be cast into utter darknesse?

Oh consider this betimes ye that put from you the thoughts of this iudge. & of this iudgement, for as a snare shall it come one day upon all that are on the earth: take heed of abusing his patience any longer; why shouldest thou thus treasure up unto thy selfe wrath against the day of wrath? thou thinkest it will go hard with *Cain, Pharaoh, Pilate, and Iudas* at that day, and why not with thee, if thou remainest disobedient, and trampest under foot the Word of the Lord Iesus that is now offered unto thee in his Gospel? For this let us be assured of, that if we draw our love & obedience

obedience from God, he will withdraw his blessings from us.

From whose Face fled, &c.

IN the description of the Judge it is further added, that from the face of his Judge, both *The Heavens and the earth fly away*: And this doth shew the wonderfull severity of this great judge of heaven & earth. We know that men fly from those things that they fear and dread: So here the Heaven and earth do feare the glorious presence of Iesus Christ, the great Judge of the whole world, and seeke to hide themselves, that they may not appeare before him. This flying of the earth and Heavens, and hiding themselves that they dare not appear in the presence of Christ, doth shew the wonderfull Majesty, and great severity and terrour of Christ Iesus the Judge.

But the Heavens and the earth are void of sense, they are great and glorious creatures. Again, they be very goodly and beautifull creatures, besides all this, they never committed any sin: how commeth it to passe then that they shall fly, and hide themselves from the presence of the Son of God?

Ans. They never sinned indeed, but the sin of man is of that force that it hath

Severity
of the
Judg. de-
scribed

Object.

Ans.

Rom 8.

hath infected both the earth we tread on, & the Heavens over our heads, yet all creatures for mans sin are subject to vanity. Oh then, see how odious a thing sin is in the sight of Almighty God; what a vile thing, that the contagion and infection thereof should hurt and infect the whole Heavens & make them that they dare not abide the glorious presence of God their Creator. O should we not then abhor sin as the vilest thing in the world? We are afraid of the Plague, because it infecteth and killeth mens bodies, but the plague of sin is thousand times more to be abhorred & fled from, seeing it poysons & infects both body and soule, & is so contagious that the creature is affraid to behold the face of the Son of God: For in that day the Sun shall be dark, and the Moon shall be turned into blood. This is the which is able to turne a wicked man from his sinfull waies, & to return unto God: the remembrance of this day of judgment & of our sins which cause it should make men be wary how they mispend their time in vaine and idle thoughts. This kept holy David so much in awe, when he heard of the punishment due to him for his sins, he presently reported him of the evil, & the Lord forgave him. Likewise in the 112th Psalme

said

With he, I have feared thy judgments, thy
judgments were alwaies in my sight. It is a
fearefull thing to lie in sin, and it is a
fearefull thing to fall into the hands of
the Everliving Lord, for he is a con-
suming fire: yet, if we wil confesse our
sins, he will assoon forget and forgive
them. God is not like a Marshall of a
Field, nothing but present death for e-
very fault. No, he gives men warning
before he strikes, and bids us repent &
turn to the Lord our God. He gave
warning by Ionas to go unto Ninivy, &
tell them, *Yet forty dayes, & Ninivy shal
be destroyed:* the Ninivites presently re-
pent, and were converted; the sound
of Ionas words caused not only the sub-
jects, but the very King of that great
City to come from his throne of State,
and to throw off his rich robes, and put
on Sack-cloth, and sit in ashes, with
weeping, fasting, and great mourning:
And if we be put in mind of our sins, &
still run on in our wickednes, we must
expect the punishment which fell up-
on Sodom and Gomorah: for if we neg-
lect Gods favours, & cast them behind
us, we must one day expect his punish-
ments: we know that we have sinned,
and that his wrath burneth as hot as
fire, and shall not we seek to quench it
by our tears of contrition? it is our own
faults

faults if we be consumed, having so many faire proffers from Gods hand offered us. Shall Gods Word move Rocks & Mountaines, & shall not his word, nor his love, nor his threatnings move us to hearken to his Lawes? Sin poysons all the inward parts & faculties of man, & it is the only cause of all these judgements and will one day fall upon us; and that we must give an account of all our misdeeds before God & all his holy Angels in Heaven, who cannot behold his Majesty but with dazzled eyes: and so much shall serve to shew how heinous a thing sin is.

Obfer.

Seeing both Heaven and earth shall flie, & perish from before the glorious presence of Christ Jesus, nay they shall burn with fire, as Peter saith, *Pet 3 10. 11.* All our goodly houses, all our gold and silver, and costly apparell shall be burnt with fire: this may teach us moderation & sobriety in the use of Gods creatures; what folly is it to spend all that a man hath to build a stately house, and yet in the end it must be consumed with fire, and become nothing else but fuell for the fire.

Obfer.

Secondly, seeing that heaven & earth these great & glorious creatures, these beautifull & excellent works of Gods hands, which have no sense nor feel-

ing,

ing, nor never sinned. shall fly before
the Son of God, as being not able to
endure his pretence: Alas, what shall
wicked and hard-hearted sinners do?
what shall become of the vile wretches
of the world, which live and delight in
sin? Where shall the ungodly and sinners ap-
pear? What wil become of the Blaspheme-
rs & Adulterers? if the heavens and
the earth, these great & amiable crea-
tures which sin not shall not be able to
stand in his presence, then I say, what
wil become of all prophan & ungodly
sinners? Alas, they shall be even at their
wits end, not knowing in the world
which way to turn them nor where to
fly for succour: Where shall they seeke
for refuge, when as the judg himselfe is
their enemy? who dares plead for them?
Dare any Saint or Angel? No, no; no
Saint nor Angel dares open his mouth
to speak one word in their behalf: nei-
ther can any creature deliver them fro
the dreadfull vengeance of this terrible
judge: what drowfinesse is in us? nay,
what carelesnesse doth possesse our
minds, if we will stop our ears like the
deaf Adder, at the preaching of Gods
Word, that is daily in our Land, and
every hour almost delivered amongst
us? Can we not remember? Are we
choaked with the cares of the World?

is our memory so short, or have we drank so much of the cup of forgetfulness that we cannot remember what our Saviour saith plainly, *Except ye repent, ye shall all perish.*

The Scripture in divers places sets out unto us the severity of the Judge at the time of his coming, especially against the wicked and hard-hearted sinners: but that thunder that shall be heard from Heaven by the voyce of the Arch-angell as it were the Herald that shall go before Christ, by the sounding of a trumpet: by the judgment it selfe that then shall passe upon the wicked, *Go ye cursed into everlasting fire, prepared for the Devill and his Angels, &c.* By that fire that shall go before Jesus Christ, *Our God shall come, and shall not keep silence: fire shall devour before him, and a mighty tempest shall be moved round about him.* And again, *Hee shall come in a flame of fire rendring vengeance, &c.* By that shame and contempt that shall light upon the ungodly in that day. *And many of them that sleepe in the dust of the Earth shall awake, &c.* Some to shame and perpetual contempt By the totall discovery of all the evils they have committed; *these things hast thou done, &c.* By the paine & horror they suffer and undergoe *Tribulation, anguish and sorrow*

Mar. 25.
33.

Psa. 50.

2 Thes. 1.
8.

Dan 12. 2

Pf 50. 21.

shall

Rom. 2.9

Mar. 25.

and be upon every one that doth evil. By
 companions the wicked shall have af-
 this life, even the Devill and his An-
 gels. *And I saw the dead both great
 and smal.*

Hushave you heard the person of
 the Judge described by his won-
 derfull Majesty and power, where-
 in he will come to judgment; & al-
 by the great severity & terrour that
 shall astonish both Heaven and earth,
 make them to fly before his presence
 Now in this Verse, and that which
 followeth is declared who they be that
 shall appear before this great Judge;
 namely, *I saw the Dead both great and
 smal, &c.*

Secondly, the evidences that shall be
 brought in, and what witnesses shall be
 produced either to excuse, or accuse, in
 these words, *And the bookes were opened,*

*And I saw the dead, both great and
 smal, &c.* Before we come to speak of
 these words, here may a question arise:
 namely, how this can be true that St.
 Paul saith, *He saw the dead both great
 and smal?* For we believe that Christ
 shall judg both quick and dead
 not only the dead, but the living: And

Paul

The Per-
 sons that
 shall ap-
 peare in
 judgment.

2 Cor. 1.
15.

Paul saith, we shall not all dye, but shall be changed they that be living at his coming. Then how doth this place agree with them, seeing Saint Iohn saith here He saw the Dead? Here is none spoken of but the Dead: no mention of the living.

Answer, St. Iohn saith, that He saw the Dead: Not that he saw not the living too; for he saw (no doubt) both quick & dead stand before God. But he speaketh here only of those of whom there might be some doubt. For if the dead & they which have bin rotten for many thousand years shal appear & stand before God, how can we think that any of the living shall be wanting? if they which have been dead for 6000 years, and turned to ashes, shall be brought to judgement, then (no doubt) they which be found living, when Christ shall come to judgement, shall appear before him likewise; So then it is evident, that although S. Iohn speaketh here only of the dead, because there might be most doubt of them; yet he saw in a vision all men both quick and dead, stand and appear before the Judge, and before his Throne.

Doct. 5.

Men shall be raised out of the dust at last

I saw the Dead, &c.

THe instruction wee are hence to learn, as, that the bodies of men, — how

howsoever turned to dust and ashes,
shall one day be quickned, and raised
up to life againe.

This is confessed by *Hannah* in her
Song, *The Lord killeth, and maketh alive,*
bringeth down to the grave, and raiseth up.
I am sure (saith Job) that my Redeemer li-
vetb, and that I shall stand the last day on
the earth; and though Wormes destroy my
body, yet I shall see God in my flesh. So
Esay, the dead shall arise: awake, and sing
ye that dwell in the Earth. So likewise
you may read in the 37. of Ezekiel.
(which I pray you read at leisure)
how the Lord caused the graves to o-
pen, and the bones to come together,
and live: So that we see, that the dead
bodies of Gods children do not pe-
rish, they are not cast away and lost
when they die, but they shal rise again:
they shal be purified made glorious bo-
dies, & shall stand in Christs preience,
and see his glory. We must not think
that the Antiquity of long lying in the
grave can shelter us from the resur-
rection, which will be common & ge-
nerall; it is not like an earthly tryall;
it is not the stubble shall hide *Saul*, nor
the ground hide *Achans* sin: *Cain* shall
rise with *Abel* face to face; *Herod* with
Iohn the Baptist; *Felix* with *Paul*; *Mo-*
ses with *Pharaoh*, hand in hand; and

1 Sam. 26

Joh. 19.
25.

Esa. 26.
19.

then who can deny but that he hath done wickedly: our consciences will accuse us, which we carry daily and continually about us: the Gentiles shall rise up against the Jews: the heavens shall beare witness against us for our cold prayers, and the creatures of the earth for our rebellious thoughts: and then our own consciences shall justifie this to be true; then woe, and sorrow & wringing of hands, and no comfort can be afforded us; then would we give all that we were ever worth to have but a months time, or but a weeks time; nay but a dayes or an houres time or space to repent, to make our reconciliation with God whom we have so often offended.

And therefore let us not think, that when death commeth, & separateth the soule from the body, that then the body doth perish & is cast away: No, no, it shall rise again, it is but laid in the grave, as in a sure chest, and there is safe, and lyeth asleep, as on a bed of down: but when Christ Iesus shall come to judgment it shall rise again. For we must know, that every true believer is made a member of Christ: & not only our souls are united to Christ, but even our dead bodies, when they be laid in the grave, they still remain
the

the dear members of his mylticall body, and therefore shall not perish, but rise again to glory. And for our further confirmation in this point of Resurrection, let us see how it is confirmed to us by other Testimonies of holy Scriptures: as that of Daniel; *They that sleep in the dust, shall awake: some to everlasting life, and some to everlasting shame.* And the Lord God by the Prophet Hosea, doth make unto his Church this gracious promise: *Hos. 13. 14. I will redeem thee from the power of the grave I will deliver thee from death: O death I will be thy death: O grave, I will be thy destruction.* This is cleared by the testimony of Iesus Christ himself. *The houre shall come in the which all that are in the grave, shall beare his voyce, and they shall come forth; and they that have done good shall go unto the Resurrection of life, and they that have done evill, unto the Resurrection of condemnation.* This is taught by the Apostles of Christ Iesus, in divers places of their Epistles: As, Behold, I shew you a mystery, *we shall not all sleep, but we shall all be changed, and that in the twinkling of an eye, at the sound of the last trumpe: And so forwards in the same Chapter, you may read, which will give you satisfaction for the Resurrection of the dead: And as St. Paul further speaks, saying, As by*

Resur-
rection
proved.

Dan. 12.
13.

Joh. 5. 28

1 Cor. 15
52.

Phil. 3. 22

Phil. 4.

sin came death, so by death comes life. Likewise S. Augustin saith, he that hath lived well cannot be affraid to die, nor doubtfull of his Resurrection. And this is that which all of us confesse and believe, as one of the most principall Articles of our faith, *the resurrection of the dead*: So that we may see it is clear, that the godly and the wicked shall both arise, but the ends of their Resurrection are different; the one shall rise to life eternall, the other to perpetuall shame, & eternall destruction: So that howsoever it shall be a joyfull day to the godly, that have the sting of death taken away from them through Christs death, yet the wicked shall have no benefit by it; and therefore to them it cannot properly be called a resurrection; no more than the taking of a malefactor out of prison to be executed, can be called a delivery. But it shall be with the godly and the wicked at that day, as it was with Pharaoh's servants; Gen. 40. both of them were taken out of prison, but the one of them to be restored to his office, to minister before the King, but the other to be executed, and put to a shamefull death: Even so shall it be with the godly & the wicked at the last day: both shall arise out of their graves, as out of a prison, but

the one to be ever with the Lord, ministering praises to him for evermore: the other to be banished from his presence & cast into everlasting condemnation: For to them alone is the resurrection a benefit, where remission of sins goes before: as we are taught in the Creed.

Now there are many grounds for this truth: the main ground of all is the word of God, wherein we have a cloud of Testimonies clearing this truth, The vision of *Ezekiel*, when he saw the field of dry bones: these received at Gods Commandements flesh, nerves, & life. So *Paul*, *We which are alive, and remain, untill the coming of our Lord, shall not prevent them which are asleepe.* Christ himself hath undertaken this for his Church and Children. *This is the Fathers Will that hath sent me, that of all which he hath given me, I should lose nothing, but should raise it up againe at the last day.* And the Apostle *St. Paul* is bold to speak peremptorily, that *this corruptible must put on incorruption and this mortall must put on immortality*, as pointing indeed at his own body.

And indeed the Scriptures are clear and plaine for the confirmation of this Article of our Faith, our Resurrection again from the dead, as may appear by all these places here quoted, *Esau 26.*

Eze. 73.

1 Thes. 5.

Joh 6. 3.

1 Cor. 152

19. Job. 5. 28. 1 Cor. 15. 16. Acts 24. 15.
Dan. 12. 2.

This must needs be a great comfort to Gods children, when we can say with Job, Chap. 19. *I know that my Redeemer liveth; and that I shall see him with these eyes:* This same body shall arise, this very body for substance though purged and cleansed from sin, yet the same for substance shall rise again: And these my eyes, which have bin carefull to seek Christ Jesus, to behold his glory, to read his blessed Word, to relieve the distressed members of Christ: that these my eyes shall see my blessed Redeemer, to my endlesse joy; and these mine eares, which have bin carefull to hear thy holy Word, to save my soule, they shall hear his sweet and blessed voyce, saying unto me, *Come ye blessed of my Father:* For the bodies of Gods children shall not perish but rise to glory, and be made *like unto the glorious body of Jesus Christ.* Oh how should this move all men and women to use their bodies well, to the honour of their Creator, seeing he will not let them perish, but will crown them and glorifie them for ever.

1 Cor. 15
8.

Vse 2.

Secondly, this must needs be a fearful terrour unto all prophane & filthy sinners, who bestow their times wholly
in

in the service of sin and Satan, They shall looke on him whom they have pierced, and shall lament, *Zach. 12. 10.* For even their dead bodies shall rise too, but how? to judgement, to torment and to burn for ever in the Lake of fire and brimston. Then thy soule and body shall be as an unhappy couple met, whilst thy body in one place eaten of wormes, thy soule in the other place, which is Hell, shall be tormented for ever: all good things shall be taken away, all evill things heaped upon thee: All hope of coming from Hell is quite cut off; it will be a terror to behold Almighty God, and a torment too, in that we cannot fly, nor escape from him: then will the Divells be gathering up their force to take possession of their sinful soules, who in their life time would not harken to Gods Word, nor fear his judgments; For after death comes judgement saith the Text; then if thou hast done ill the Divells in their severall shapes shall bind thee and lead thee to the place of perdition, even to be tormented for ever. Remember I pray you, that the aking of a Tooth doth hinder our sleep night by night, and so torments us that we can take no rest: what then will be the aking of the soule, when it shall be alwayes burning, like the Salamander

continually in the fire, and yet never be consumed. Thou hast set upon the windowes of thy body, I mean thy wanton and adulterous eyes to behold wickednes, thou that hast delighted to hear vanity more than godlinesse; thou that hast used thy tongue to lying, deceit, swearing, &c. and hast run to vaine sports & pastimes on the Lords day, to the dishonour of Christ to serve the Diuel and thine own lust, know, O know, that thy body shall one day rise again to iudgement, to torment to be cast into the *Lake of fire and brimstone.*

Consider the rich glutton; he should be a warning to all ungodly sinners: He gave his body to all kind of uncleannesse and gluttony, &c. and now is his body tormented, and would give even a whole world, if he were Lord over it, for one drop of water to coole his flaming tongue. O let him be a warning to all sinners and teach us to use our bodies well; to look to our Eyes, to our Eares, and to set a watch before our mouths for fear least we dishonour God by them, and bring endles wound to our selves.

Well then you see that it is an exceeding great joy to Gods Saints, that they shall rise again; and it is a comfort of all comforts, that we shall rise again

for

for then these Eyes shall see those friends which sin and death hath so long separated : so it will be a terrour unto the wicked, that they shall *Rise again to judgement*. It were well with the adulterous man, with the drunkard &c if their bodies might never rise, if they might rot and perish in corruption, & that their soules might be even as the soule of a beast, a vapour utterly to be extinguished. But now there is more behind, they shall one day come to judgment. And therefore S. Iohn telleth us in this place, *That he saw the dead both great and small stand before God*. Even our dead bodies must rise, either to honour, or dishonour; either to joy or to paine; to salvation, or damnation: and therefore it is necessary for us to bethink our selves of this betimes, while it is called to day.

Thirdly, this should teach us, that we mourn not immoderately for the dead : which is a great sin, to mourn without hope; nay, it is a kind of envy to bewaile the losse of a friend, which is gone to rest; since when Christ comes again he wil bring us again with him. What though these bodies of ours tast of corruption? they shall not perish in corruption. But the earth and the waters, and the fire it selfe shall give us a

Vsc 3.

true accompt of all their dead they have swallowed up, and devoured, in the day of Christ.

Use 4.

Acts 24.5

Fourthly, this should move us with a'l care and diligence to get good assurance unto our own souls, that these bodies of ours shall have a glorious resurrection in that day. See Paul, *I have hope towards God, that there shall be a resurrection of the dead, both of the just and of the unjust.* And this made him endeavour to keep a good conscience before God and all men: so should we live as men wholly devoted to God, whose we are in life and death.

Who?
Great &
small.

Both great and small : These words may admit a double exposition : for it may seem thus: that by *great* and *small*, is meant those that be great men grown or else little children: young & old, all must appear. For we see that many dye even little children, young children of a span long, some againe die full of years. Well, both *great* and *small* must appear: none shall be so young, or so little, but then must stand before God; and none so great, or so strong, but they must appeare likewise. Secondly, by *great* and *small* may be understood all sorts and degrees of men and women; Rich men, and rich women; poor men, and poor women: All sorts and condi-

tions

tions must come to judgment, as well the Prince as the Subject ; as well the rich, as the poor begger : as though St. Iohn should have said, I saw all men that ever have bin, or shall be to the end of the world, none shall be wanting. The rich and poor, young and old; high and low, married & unmarried, bond and free, all must stand before God. Oh, what a wonderfull assembly will this be, to see so many Millions of thousands. It is a great sight to behold an army of men of an hundred thousand, but here shall be a thousand thousands, a number without number; even all men, women & children, that ever have bin or shall be unto the worlds end: None shall be wanting: the rich & needy, young and old, high and low, bond and free; all must stand before God. And therefore it is well called the Day of the Lord when all the offspring of *Adam* shall stand before God: whose Nature is Majesty, whose Life is Sanctity, whose Wayes are holy; whose eternity hath no end; who made the world, and will never change his power nor mind, whose age never decays, nor growes old with yeares. And as *S. Austin* saith, whē he thought of Gods Attributes, *O Eternity, O Eternity, O Eternity* ; in repeating of the word

word so often hee thought to have dwelt upon the word; for indeed, Eternity hath no end, & all things else have an end; and all must appear before this everliving God at this generall Assize.

Doct. 6.
All must
appear
before
Christ in
judgment

2 Cor. 5. 10

Heb 9. 27

So that the instruction is very plain, that all must appear in judgement: High and low, rich and needy, Noble and ignoble, all must then make appearance before the Lord Jesus in judgement: The poorest soule that ever breathed in this world, shall not be wanting when Christ shall come to judgement. *We must all appear before the judgement seat of Jesus Christ, that every man may receive the things that he hath done in his body, whether they be good or evil. It is appointed for all men once to die, and after death to come to judgement.* As men are sure to die, so sure and certain shall they come to judgement after death. It will not serve the turne as with earthly Judges the party is dead; for this judgement-seat is set forth for the quick and the dead. The Lord Jesus now for the manifestation of his Power, Truth, and Justice must bring every one to judgement.

Use 1.

Seeing S. Iohn saw the dead, both great and small, stand before God, that is all sorts of men & women, high and low, rich & poor, bond and free, all must appear.

pear, and hold up their hands at the bar of this great judg: Surely this ought to move all sorts of men, to make a conscience of their lives, to repent of all their evil waies, to turn to God by true repentance: for you see here no excuse will serve the turn, no avoyding of this appearance: all must appear, the very Divels themselves, and all the damned spirits must come to judgment, *Tophet is prepared for the King, saith Esay*, the judg the gentleman, the rich man, if they be wicked; their riches shall not excuse them, but rather be a witnesse against them; nor the poorest shall not be forgotten.

2 Cor. 5.
Esay 30.

Surely then, if we have any care at all what shall become of our poor souls at this day, we ought to perswade al, both the poor and rich Minister and People, to repent, and turne to God, and leade new lives; that then we may rejoyce with joy unspeakable & be glorious at the last appearance. This did make St. Paul to labour to keepe a good conscience before God & all men; & why? because there must come a day when all must arise to judgment & give a straight accompt of all their evil thoughts, words & works. And the same reason should stir us up likewise to keepe a clear conscience. And what is the cause, that men live in sin,
and

1 Cor. 5.

11

Act 17.

2.

and defile themselves with many thousand abominations? Surely, because they think not of this day, that they must all come to a reckoning: Oh, it would stay and bridle their carnall hearts from many foule and filthy sins, *which now they commit with greedinesse.*

This will be a happy day to all the children of God, to heare the Judge say unto them, *Come ye blessed of my Father, inherit the Kingdome prepared for you from the beginning of the world:* O happy day! O blessed voyce! But to the ungodly sinner, that lives in sin, as the drunkard, blasphemer, &c. this will be a terrible and fearfull day, to heare the shrill voice of the Judge, *Go ye cursed into everlasting fire, prepared for the devill and his Angels.* O dolefull voyce! O heavy newes! O fearfull sentence! O woe, and ten thousand woes to all ungodly sinners: VV then unto the Idolater; wthen unto the Adulterer, &c. wo to ungodly wretched siners for there is no escaping of this sentence. All must appeare, all must stand before God, all must come to their answer: None shall be so great to escape, or so small to be forgotten. And then woe to them that shall arise to this fearefull and heavy sentence and sad newes of condemnation, Oh, it had bin better for such men

if

if they had never bin born, or had been brought forth as loathsome Toads and Serpents; for then begins their eternall misery and condemnation.

Oh then again and again, let us be- think our selves, that we must come to judgment, we must be called to a reck- oning: we cannot escape the heavy sentence of judgement by any means whatsoever.

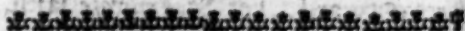
Again where *S. Iohn* saith, *He saith the dead*: As this may be a terrour to all wicked & ungodly men and women; so here is matter of endles comfort un- to all poor members of Christ Jesus, in this life who is more full of griefe in body and mind than Gods Children? Long and tedious sickneses, many an- noyances; some be full of sores from top to toe; as *Iob* was, which confessed, and said to *Corruption*, *Thou art my mother*; and to the *Worme*, *thou art my sister*, and my brother: and though *Iob* had all these sores outward, yet *St. Ambrose* saith, *He had within him a soule full of sweete Oyntments which was full of sweet savour in the Nostrils of God*. Some maimed & diseased in body, as *Lazarus* was, as the poor cripple, which lay at the poole of *Bethesda*. VVell, when our bodies shall now arise, they shal not be weak, or lame, or maimed, but a very perfect body,

Vsc 2.

Joh. 5 7
3.

body, sound, and a glorions body: All paine shall have an end, all woe shall cease. And such shall their resurrection be, as is spoken of in *Mat. 27. 52.* *And the graves were opened and many of the Saints bodies which slept, arose, and came out of the grave after his resurrection, and went into the holy City of Jerusalem.* But as for the ungodly, it is not so with them. But they shall arise, that both body and soule may go into hell together, which is a place for reprobrates.

Oh that we had hearts to thinke of this, both young and old, rich and needy, Minister and people, that we must stand belly-naked before God; that we must give an account of all our sins to his Majesty, it would bridle us, and keep us from many presumptuous sins which now we daily commit, and as wilfully as the horse that rusheth into the Battell.



The Great Assize.

The second Sermon.

Revel. 20. Verse 12. &c.

12. *And I saw the dead, both small and great, stand before God: and the Books*

were

were opened: and another booke was opened, which is the booke of life: and the dead were judged of those things which were written in the booke according to their deeds.

WE have already the Person of the Judge described unto us, with what unspeakable Majestie and glory he shall come to the great comfort of the godly; and also with what terrour he will come to the amazement of the wicked. Secondly, wee have heard who shall bee cited to appeare; Both great and small, all must appeare.

Wee shall at the day of our resurrection appeare in full beauty and strength, the old shall not bee above 30. nor the Infant under the same yeares: I say wee shall then appeare before God in a perfect age as Adam was created at, which was a perfect man, which was about 30 yeares old, or at the age of our Saviour when hee dyed upon the Crosse, which was about 33 yeares as our ancients do affirme. And for the place where it shall be, is imagined by divers good Divines, and likewise by Thomas Aquinas, and all the Schoole-men except Peter Lombart & Alexander Halas, that

it shall be over the valley *Jehosaphat* by *Mount Olevet* which is neere unto *Jerusalem* eastward from the Temple, and as our *Colmographers* describe it to bee in the midft of the superficies of the earth, and it is very likely for foure reasons.

First, to confirme this, the Scripture doth intimate so much in plain words, *I will gather together all Nations into the valley of Jehosaphat, and pleade with them there, Ioel 3. 1, 2. Cause thy mighty one to come down, O Lord let the heathen be awakened, and come up to the valley of Jehosaphat for there will I sit and judge all the heathen round about. 2 Chr. 20. 29*

Secondly, because that as our Saviour was thereabouts crucified, and put to open shame: so over this place his glorious throne shall be erected in the ayre when he shall appeare in judgement, to manifest his power & glory: for it is meet that Christ should in that place judge the world with righteous judgement, where he himselfe was unjustly judged and condemned. Likewise that neere unto this valley was *Mount Moriah* where *Abraham* would have sacrificed his Son *Isaac*, as you may reade *22 Gen.* Also that *Jacob* saw two Angels ascending and descending on a ladder, *Gen. 28.* Also the Angell

put

put up his sword, and fire from heaven burnt the sacrifice in *Araunahs* floore, 2 Sam. 24. Also neere this place *Solomon* built the Temple, 2 Chron. 3. 1 Likewise this was neere the place where hee preached the Gospel, suffered his passion, and after entred into glory.

Thirdly, because seeing the Angels shall be sent to gather together all the elect from the foure winds, from one end of heaven to the other, it is most probable that the place where they shall be gathered to, be neare to *Hierusalem*, in the valley of *Jehosaphat*, and this valley was so called at first, from the great victory which the Lord gave *Jehosaphat* & his people over the *Amorites*, *Moabites*, and those of mount *Seir*; which victory is a type of the finall victory which the supream Judge shall give his Elect over all their enemies in that place at the last day.

Fourthly, and lastly because the Angels told the Disciples that as they saw Christ ascend from Mount Olive, which is over the valley of *Jehosaphat*: so he shall in like manner come down from heaven, and this is the opinion as I have said before, of the afore mentioned Schoolemen, and Authors.

Now follows in the third place, the most

3.
Circum-
stance
How men
shall be
judged.

most special & principall matter of fall; namely, after what manner all men shall be judged, in these words: *And the bookes shall be opened, &c.* Wee know that earthly Judges are brought to the Assizes with great attendance: They being placed, the prisoners are brought fourth, they are called over one by one, & their inditements are read, and witnesses produced, and so according to their offences they receive judgement. Even so at the great day of the Lord, Christ Jesus shall come with ten thousand of Angels, and before him shall stand all men & women, both great & small: and then shall the bookes be brought forth. Indeede we see, when an earthly judg sits on the Bench, it holds a long time to try causes: such witnesses & such evidences must be produced: but it shall not be so at the last day; for when all men shall stand at the bar of Christs judgment, they shal be judged according to the written Records, even according to the Bookes: for they shall then be opened.

Bookes,
what is
meant by
them.
Every
mans con-
science.

Now if ye would know what these bookes be, it is easie to know, for they be even the particular conscience of every man & woman: thy conscience is the book that shall be opened, & that shall be as good as ten thousand witnesses,

either

either to excuse or accuse thee before God. For there shall need no other witnesses, no other evidence against us at the last day, but our own Conscience. For as God hath his booke of infinite knowledge whereby he knoweth the sins & offences of all men, as certainly as if they were written in a booke: so likewise he hath given unto every man and woman a booke, their owne conscience, wherein are fully written all our thoughts, words, and deeds, so as none shall escape: David saith, *Thou O Lord knowest the thoughts of my heart, long before I utter them.* And then shall be opened, first, the booke of the Law, and then the booke of Conscience; by which all our actions must be tryed and examined: for God keeps a booke of all our perticular thoughts though they were never so swift; and it is called Gods booke of Remembrance: then the booke of our own Conscience shall be opened, which is now so closed up in our breasts that no eye on earth but our own knowes and perceives. These books beeing opened, wee shall finde then our sins to agree in every tittle: Then there is a booke of judgement by which this sentence shall be pronounced by; then last of all there is a booke of life, in which all our names are written,

A marvellous thing.

Psal. 19.

Doct. 1.
All our
thoughts,
words, &
workes,
must
come to
judge-
ment.

ten, and that was the booke which
Adafes zeale did desire that his name
might bee blotted out rather then his
Masters Name should be blasphemed.
Gods booke is unalterable, and can-
not be changed or defaced by time.
Mark I pray you, first, before the Sen-
tence is denounced the books shall be
opened, which is the book of the Law,
and then secondly, the book of our
Consciences, the one shewing a man
what he should do, the other what he
hath done. Against the book of the
Law, none shall be able to except: For
the Commandements of the Lord are pure,
and righteous altogether: and as for the
book of Conscience, who can deny it,
or except against it, seeing the Lord
will then judge a man, not by another
mans Conscience but by his own,
which he hath alwayes had in his own
keeping, even in his bosome.

Now seeing heere what is meant by
these bookes, namely every mans par-
ticular Conscience: let us come to
search what be the things written in
this booke; and first what use we are
to make unto our selves from this: E-
very mans Book shal be opened, &c. First,
in these Bookes are written every
thought of our hearts; none so secret,
or so close, but it is here recorded. Se-
condly,

condly, every ungodly speech every idle word of our mouth. Thirdly, every act that men doe, though never so secretly done: *Thou hast sealed up all our sins in a bag,* saith Iob, to shew the exact kind of keeping of them against that day of account. Surely, if there be any thing in a man to be marvelled at, I must needs confesse, that this is a wonderfull worke of God, that hee hath given to every man and woman a Conscience, which is like unto a booke, in which are recorded all our thoughts, words, and works: A wicked man, and an unchaste woman, how many thousand vile & filthy thoughts have they in their minds night & day. their hearts burn in lust and uncleanness: now they passe away from them they regard them not, they make little or no account of them: but know, they are all written in this booke of thy conscience: thy conscience marketh them, thy conscience writes them down, and if thou repent not of them, and leave them, O wo unto thy soule, *when these bookes comes to be opened, and read over:* For then thy conscience will accuse thee, & lay unto thy charge every one of them in order. *Thou hast set my misdeeds before me, and my secret sins in the sight of thy countenance,* saith David.

Againe

I.
In the
bookes of
our Con-
science is
written,
1. Our
thoughts
2. words
3. Our
workes.

Again, in the heart of man what anger, what envy, what malice lurks therein, & they passe it over, and think it no matter? We know (beloved) that unlesse you repent of the very thoughts of your hearts; even these things will be found written in the books at the day of judgement, and what a lamentable thing will that be?

Secondly, as our conscience is privy unto all our thoughts, and will accuse us of them at the day of judgement: so all our speeches are noted therein. What a number of profane speeches passe out of the mouths of wicked and ungodly men and women? what horrible and blasphemous oaths, what cursed speaking, lying & slanderings? Now a wicked person, that thus abuseth his tongue so many severall times in one day, he cannot for his life remember them. Well, know that every finfull word thou speakest, is written in this booke, there it is recorded: And when this booke of thy conscience shall be opened, it will discover all thy sins, not only thy filthy thoughts, but every wicked word.

Mat. 12.
16.

Our Saviour tels us, that we must give an account of every idle word at the day of judgment: and though men labour to forget them and slight them by pastimes

and

and company, yet they are written in their consciences, and one day shall come to judgement. Know this I intreate you, that we must all have a Resurrection and then give an account of our actios, whether they have bin good or bad; the number is here set downe in the word *all*, as in the 25 of *Math. All must appear*; all must arise, and give an account to this Judge. Nor must wee imagine that we shall be called particularly, or one by one, like a Jury impannelled; or like a company or Corporation, as first one, and then another: No it is said, All must arise together, and give a reckoning how we have bestowed our Talents. If it be so, how then should this awaken us all, and cause us to look unto our lives, and to learn to know of what we are made, & to make a covenant with our eyes as *Job* did; and to confesse with him, though we be now rich and strong, as *Job* was, that corruption is our Father and to the worm, thou art my Mother, & my Sister: and to set a watch before our mouthes, as *David* did; and to lay aside our vaine oaths, and idle mirth, which (as *Solomon* saith) cannot want iniquity; seeing all of them must come to judgement.

Thirdly, if we come unto the lives of

D
men

men and women why (alas) they be nothing almost but a continuall practice of sin; and the sins of mens lives be innumerable, even as the sand on the Sea-shore. Now though mens lives abound with so many thousand sins, yet wee see man perceives not nor knows one quarter of his sins. It may be he knoweth some, but forgets the greatest part of them: But yet they be all written in the *book of thy conscience*: and they shall all come to judgement when these books shall be made manifest, though never so secret; for thy conscience doth marke them all & pen them down against the day of account.

2 Cor. 5.

16.

Mat. 12.

21.

Ecc. 12.1

There is no sin so secret, that God will not bring to light: yea all our sins shall bee discovered and laid naked before him whatsoever hath bin done in secret, shall bee published on the house-top and shall come to light.

Reason

And there is reason for it: First, because it shall make the sinner the more ashamed and tormented for his sin: for the more a man comes to see the number and greatnesse of his sins, the more it will vex his soule, and torment his heart: as a man that is in debt, the more he thinks of his debt, the more it troubl'es him: so it is with a sinner; his sins are debts set upon Gods score, and registered in his booke. Se.

Secondly, that the wicked may not plead not guilty: God will take away all colour of excuse, *They shall have no cloake for their sin*; and if it were not so, they would be ready to say, *Lord when say I thee an hungry, &c.* The Lord doth as every righteous Judge doth, or ought for to do, convict them before he condemnes them.

John 15.

Mat. 25.

44.

Now seeing what is meant by this booke, our conscience; and likewise what bee written in them, even all our thoughts, words, and works: let us come to see what use we are to make of this Doctrine.

Hence first of all, we may observe the endlesse love and mercy of our God towards us, fore-telling of every one of us now of the opening of these books, that our consciences shall be laid open, these books unclasped, and all our thoughts, words, and workes must come to judgement. Surely, it is to this end and purpose, that wee might prevent the danger that is to come, and labour to keepe a good conscience, washed and purged in the bloud of Christ, that it may not lay to our charge any one sin, but assure us that we are in the favour of God.

Vse 1.

Secondly, we see here that it is not enough for a man or woman to abstain

Vse 2.

from evill words and works, but evill thoughts likewise; the very lust of the heart. *Paul* complaines of this, & *Peter* bids *Simon Magnus* to repent, & pray, if perhaps the thoughts of his heart might be pardoned. How ought then every Christian man & woman to be wary of their words, yea, of their thoughts, seeing we must give an account of all: & our owne conscience which is within us, to beare witness against us; and this we ought to take notice, if the book of our consciences be foule, that wee do not sinke under the weight of despaire; & if we be cleare, not to presume of our selves as *Peter* did; but rather with *David* desire the Lord. *Not to enter into judgement with thy servant; for in thy sight sha'l no man living be justified.* But say, O Lord I will not dispute the cause with thee; for if I propound my righteousness thou wilt condemn mine iniquity: wee may justifie our selves before our selves, but not before God; and not by pleasing our selves, but displeasing of God; for our books sha'l be opened saith the Text & that is the touchstone to try whether wee have done good or ill. *St. Augustine* confessed, O faith hee, I want mercy, and as a fugitive I returne and seeke for peace, and confesse I am not worthy

thy to bee called thy creature my conscience tells me so, which is the witness that I daily & hourly bear about me: And why should we carry this booke within us, some will say? I answer, because God will be just in all his wayes, and righteous in all his dealings; and because our owne sins which we have committed, wee are apt to smother; & because we think we have committed them secretly, and that no man hath seene us, we will deny & forget them; therefore hath God placed this booke in our breast which is our conscience, which will either excuse or accuse us that day, I doubt not but the children of God are carefull over their very thoughts & words, For a wicked carnall man may abstain from some grievous sins; but it is a note of the true childe of God, to repent of his evill thoughts, & to be carefull over them continually.

Thirdly, seeing every mans conscience is the book, & every mans sin is penned down therein: we may see the wofull misery of all, those that have defiled consciences, wicked & unclean hearts. For how their consciences do accuse them, even so will God condemne them. And having not repented of their sins, they carry a torment with them: namely, a gilty and

Use 3.
Shewes
the misery
of such
as have
pollured
consci-
ences.

an accusing conscience, which is their Iudg
to condemne them, and their Hell to tor-
ment them.

Vse 4.

Fourthly, here is condemned that
wilfullnesse of many in our dayes, who
never think of this, but if they can hide
and conceale their sin from the world;
they think they have done very wisely.
But alas, alas, deceive northy selfe, nor
thine own sou'e: God taketh a view of
all thy actions, hee noteth thy darke
shop, thy false weights, and mixed
wares; he is light it selfe, and shall hee
he see? Justice is selfe, and shall he wink
at unrighteous dealing? He knoweth
the heart, and can the deceitfull tongue
of mortall man deceive him?

If then this be so, what manner of
men ought we to be in holines of life,
and blamelesse conversation? How
should we set a watch over our tongues,
and be sure to have an eye to our feet
to abandon all our evill thoughts? but
alas, we think not of this day, it doth
not enter into our hearts: for if it did,
would men lie, steale, commit adulte-
ry? it were impossible. Call to minde
then betimes this day of reckoning and
account; that thou goest on now in an
evil course and way of sin that one day
thou must come to an account, when
all thy sins shall be discovered, and
laid

laid open to all, to Angels and to men, Wee pittie that mans case whose cause being bad, is like to be heard before a Judge that will do Justice, and so can look for nought but to be undone for ever: and yet never consider what reckoning wee have our selves to make at this day of the *Great Assize* of all the World.

Vse. 5.

Fifthly, seeing the books must be opened, & every mans conscience must come to scanning; because sentence shall passe, and judgment shall be awarded according to the things written therein: how should this cause us all, both Minister & people, to labour to get a good conscience? If thy conscience be good, thou shalt not doubt to be blessed: If the conscience be filthy, and polluted, thou art accursed: And therefore it should be our chiefest care, our chiefest study, and our chiefest desire all our life time to keepe a good conscience. Now if you as, how it is possible to get a good conscience? I answer, for the getting and keeping of faith, & a good conscience, wee must know it is done by the use of the Word of God. *Sanctifie them by thy Truth : Thy Word is the truth.* And therefore we must intreate the Lord to exhibite unto our minds the certaine testimony of his saving grace which he

He wa
to get a
good
consci-
ence.

1oh. 1. 1.

hath begun to work in us, which will make our conscience tender, and good consciences, when these books shall be opened, and so to power out his holy spirit into every one of us, that it working in our hearts, we may do that which is pleasing in thine eyes to walk in thy Commandments, & to keep thy judgments, and that by the Ministry of thy holy word and Sacraments (indued with a justifying faith to be'ieve in the name of thy Son, and so being made partakers of Christs righteousness, we may have the books of our consciences found perfect, & all our misdeeds cancelled, and that then no longer we may have the spirit of bondage & of feare, but the spirit of thy gracious adoption, which makes us cry *Abba Father*, which we cannot do without this, in having a good conscience before God and all men : All graces of Gods spirit are wrought by his word. But that we may get a good conscience, we must,

1. First repent of all our sins, we must know by the Law of God what is sin, and what is not.

2. Secondly, we must know the heavy curse of God even for sin, that the reward of sin is death eternall, both of body and soule. For men do by nature sooth themselves in their sins ; and though

though we heare of Gods judgements
against sin, yet whose heart is touched
& troubled? Thus we run on still in sin,
and fear nothing; they mean well they
say, but live ill, and think all is well.

Thirdly, till wee see what sin is, and
then see the curse of God due to sin, we
shall never seriously try our consciences,
and see how our sins have wounded
them, that so wee may repent us of
sin.

Fourthly, we must be grieved for our
sins, we must acknowledge & confesse
them, beggins for the pardon of them;
*and to hunger and thirst after Christ Je-
sus:* for there is nothing that can purifie
the conscience, and quiet the heart, but
only the bloud of Jesus Christ applyed
to our soules by faith, with perswasion
of the forgiveness of them.

Marke here then, (beloved) when a
man is thus truly humbled for his sins,
and beggeth the pardon of them with
sighs and groans; then will the Lord
send down into his soule his blessed Spi-
rit, to assure us of Gods mercy, of the par-
don of our sins, that our wounds in consci-
ence are healed: and this is done by the
meanes of a lively faith, which purifies the
conscience.

Hereby wee may perceive that most
men & women are in a wofull case:

Do

for

3.

4

Acts 13

for (alas) the greatest part are ignorant of the Law of God, and know not what is sin, and what is not sin, and therefore cannot possible have a cleare conscience : *For whatsoever is not of Faith is sin.*

Heb. 11. 6

Again, though men see their sins, and oftentimes their consciences check them for sins, yet how few do bewaile their sins. For I am perswaded that there is not so wicked a sinner living, but sometimes his conscience checks him : indeed, men see not the danger, & feele not the wounds of the conscience, because now their books be c'apled, they be shut up, their seared consciences bee now asleepe : but the day will come that their books must be opened, and their secrets declared, and then their consciences will accuse, condemne, and torment them, so they will wish they had never been borne.

Again, when a man or woman hath gotten a good conscience, to as being truly humbled for their sins, and begging pardon, they find some assurance of Gods love in Christ, and that now their consciences do accuse them, even then must men no lesse paines to keepe & preserve a good conscience, to do nothing to wound the conscience. O Lord saith David, a wounded conscience who

can

can bear? A mans conscience is a very tender thing; it is like the apple of thine eye, if it be prickt but with a pin, it will not only blemish the eye, but endanger the sight: So the conscience is a tender thing, if ye prick it by sin, it will blemish thy conscience, wound it, and even make havock of thy soule. And therefore saith Solomon, *Counter-guard thy heart, and watch over thy soule, Prov. 4. 14.* That thou do nothing that may wound thy conscience.

Now that we may keep these books of accompt (our consciences) pure and good we must do two things: First avoid all things that may any way hurt a good conscience. Secondly, use all good means & helps to cherish a good conscience. In truth all sin hinders a good conscience. Sin is that which doth wound the soule, and maketh shipwrack of a good conscience; that is the very overthrow of mens soules. And therefore if you would keep a cleare conscience take heed of sin, which wounds a good conscience, and makes it unable to stand before God at the last day.

But there be two speciall lets & impediments of a good conscience: first ignorance of the law and the Word of God; for when a man knows not what

Means to preserve a good conscience.

1.

What be the lets of a good conscience.

1.

Ignorance

Simile.

what is sin, & what not how can hee take heed lest he wound his own soule? And therefore wee see let a man come into his house at midnight he can find nothing amisse and out of order but let a man come in at Noon, then hee can espy the least disorder: even so poore ignorant soules not knowing the Law of God, cannot see any wounds in their consciences, nor nothing amisse in them. But let them come to the Word of God, and look in this glasse, then they shall find themselves much out of order, to have wounded soules and defiled consciences.

2.
Wor'dly
lust.

Then the other impediment of a good conscience, is worldly lust; namely, the love and exceeding desire of riches, honours, pleasures, &c. and hee that suffers these desires to rule too much in his heart, cannot possibly keep a good conscience.

And heere would I advertise every Christian; First to do all things that may serve & cherish true saving faith, where by our soules bee assured of the love of God in Christ Jesus for the pardon of our sins. For faith is the roote and foundation of a good conscience: and without faith there can be no good conscience; Now to preserve faith, wee must often heare and

and read the Word of God, repent of our sins, acknowledge and confesse them, and bee humbled for them, and walke in the paths of faith and repentance, and in so doing, wee shall finde more and more the comfort of a good conscience. And therefore wee must take heede that wee do nothing to break off the feeling of Gods love, for to wound our poor consciences.

Rom. 10.

Secondly, we must endeavour in all things to obey Gods will, and to beare a constant purpose not to sin in any thing: for a purpose to live in sin, and a good conscience cannot stand together, so that where a purpose is to live in sin, there is neither faith nor a good conscience.

Thirdly, we must walke with God by example, as *Henoch* & *Elias* did, so to order our lives, as if wee were alwayes in the presence of God: and likewise to remember that his eye is the all-seeing eye; though wee thinke none doth behold us, yet God sees us, and will punish us: but remember this, and this will make us keepe a good conscience; and the want of this maketh men bold to sin, because they consider not, that God sees them, and that they have a conscience within them.

And

And another Book was opened which
is the Book of Life.

What is
meant by
the book
of Life.

Exod. 32.
31, 32.

Psal. 69. 8.

Rev. 21. 7

Rev. 3. 5.

Ihil. 4. 3.

THUS when Christ Jesus hath examined the books of mens consciences, to view what is therein written, that judgement may be awarded accordingly, now he sheweth that he will open a second book, and that is even the book of Life. And of this book of Life we shall see often mention made in the word of God, both in the Old and New Testament: as that of Moses; *Oh this people hath grievously sinned: Therefore now if thou pardon their sin thy mercy shall appear, but if thou wilt not I beseech thee, rase me out of the book which thou hast written.* Again, *Let them be put out of the book of Life, neither let them be written with the righteous.* Again, *He that overcometh shall be clothed in white array; and I will not put out his name out of the Book of Life.* And the holy Ghost speaking of the heavenly Ierusalem, saith, *there shall enter into it no unclean thing, neither whatsoever worketh abomination or lies. But they which are written in the Lambs Book of Life.*

Now if you would know what is here meant by the book of Life, it is the book in the which all the names of Gods elect, which in his eternall purpose

poſe he hath choſen, be written as it were with letters of gold: it is nothing elſe but the Almightyes eternall counſell purpoſe & decree wherein he hath elected and choſen a certain company of mankind, to beſtow eternall life upon them: for we muſt not thinke that God hath any need of a book, but only for our underſtanding he ſpeaketh thus: even as a Captain records the names of his ſouldiers to call them one by one; and as in Cities the names of the chief men be recorded; ſo God hath, as it were entolled the names of all his Saints, and engraven them in the book of life with letters of gold for ever, ſo as not one of them ſhall periſh. Thus ſeeing what is meant by the book of Life, let us ſee what we may learn hence.

Hence then we learn that God hath a book of life, wherein the names of all the elect are written, the places make it manifeſt, who is able to call over all his ſervants & people by their names, even as records are kept in a City, or Corporation, wherein the names of all that are free in the ſame are written: ſo perfectly are all the elect known to God, who can call them over by name. Let us hear the reaſons for the further confirmation of the ſame point.

Fiſt

Doct. 1.
God hath
a book of
life, where-
in are the
names of
all the e-
lect writ-
ten.

Reas. I.

John 10.

23

Rev. 2. 18

Vse 1:

Rom. 11.

Rev. 227.

First, he is the true shepherd of his sheep: now every good shepherd knoweth his sheep. *I am the good shepherd; I know my sheep, and am known of mine.*

Secondly, the knowledge of God indeed is so exact and perfect, that nothing can be so secret that is hid from him. *He searcheth the heart, he trieth the reins, and understandeth the thoughts long before. His eyes are like a flame of fire; and his feet like fine brasse, as St. Iohn saith, to shew that nothing can be hid from his sight.*

What be the lises?

First, hence we may behold the blessed & happy estate of all the *Elect and chosen children of God*. For all those which be written in the *Book of Life*, be blessed and happy for ever. *If thy name be written in the book of Life, thou shalt never perish.* Christ will not blot out thy name out of the book of Life but acknowledge thy name to be in his book at the latter day, to thy endlesse joy & eternal comfort, *Whom God loves once, he loves to the end.* But wofull and wretched are those which are not written in this book: for all these shall be shut out of heaven, whose names are not in the book of Life.

But here we must take heed of the carnall reasoning of wicked men, and women

women. Many there be who reason thus: If I be the child of God, & written in the book of Life, let me live as I list, nevertheles I am sure to be saved. Others say if I be a reprobate and not written in the book of Life, I am sure then I shall not be saved, although I live never so well; take heed I say with St. Paul that ill words do not corrupt good manners; we know that God made us without our help, yet he will not save us without our help, or whether we will or no: Poore soules they know not what they say, they speak flat contrary: for if God hath elected any man or woman to eterna'l life he hath ordained that they should walk in the way leading thereunto, & by their good which others behold may glorifie the Father which is in heaven: and it is impossible that they should run on in sin, and live & die therein. And therefore if men thus reason they do even cast away their own souls, & with Cain and Judas, become their own judges, & executioners: but let al men know, that as God hath ordained some men to eternall life, and written their names in heaven, so he hath appointed them the means to walk in, to bring them thereunto.

Secondly, we are taught here that the Lord

Rom. 8. 7.

Vse 2.

Shewes
what care
the godly
ought to
have, to
know that
their
names be
written
therein

Note

Lord hath a book of Life wherein all the names of the elect be written: we see hence what must be our chiefest joy, & best comfort, even this, to know assuredly that our names are written in the book of life. This Christ himself will teach us in that speech of his unto his disciples, which rejoyced so because the Devils were subdued under them, & cast out by them: Nay rather, (saith our Saviour) *Rejoyce that your names are written in the book of life:* But alas, what do we rejoyce in to be the son of a rich man, a Gentleman, or Nobleman, to have gold and silver, lands & livings? This makes men to bear themselves aloft, and to presume so much of their own strength and power, that they forget God and a good conscience which must stand them in great stead at the end of their life: but who is he that rejoyceth in this, that he is the Son of God, and that his name is written in the book of Life?

S. mo

Well; having thus observed from the Word of God what is understood by this book of Life: namely the eternall decree of Gods election: here hence cometh two weighty points to be considered of us: First, whether it be possible for the child of God to know whether his name be written in the book of life.

I.

life, or no. Secondly, if it be possible that by what means we may attain to this knowledge, to be assured that our number be in heaven, that we are in the number of those that shall be saved. And these are two most necessary and fruitfull points for to be known of all good Christians.

Now concerning the first, whether it be possible for the child of God to know whether his name be written in the book of life or not: the Church of Rome holds that no man can certainly know whether he be the true child of God, or no: Nay they condemn this as a foul fault, and bold presumption for any man to be certainly perswaded of this, that he is the child of God, elected in Christ Jesus, and that his name is written in the book of life. They say, we are to hope well, &c. but (alas) shall we venture the salvation of our soules upon an uncertain hope? No we, must go further and labour to be assured, & certainly perswaded of this hope, that our names are written in the book of life.

And that a true christian man or woman may assuredly be perswaded, and certainly know that he is the child of God, it is out of question if we will believe the holy Ghost: Else why should Saint

2.

1.

Whether it be possible for the child of God to know whether his name be written in this book of Life.

1 Pet. 2.
10.

John 19.

Rom. 8.

16.

Luke 10.

Job 19.

Rom. 8.

38.

St. Peter will us to give all diligence to make our election sure? And why did our Saviour bid his Disciples rejoyce that their names were written in the book of Life, if they could not know it? Again, every Article of our Christian faith doth confirm the truth of this doctrine; where we are taught to believe the Catholike Church, and that we are of the number of Gods people: we believe the pardon of our sins, and that we shall have life everlasting.

Now then you see how little we are beholden unto the Church of Rome, who hold that we may not be certainly perswaded of our salvation, but must only hope well. Did not Job know it? Did not Paul before know it? then let no man doubt of this that the children of God may and do know it, that they shall be saved. And therefore let us believe this doctrine and embrace it: and withall let us abhor the doctrine of the Church of Rome which is contrary to the Gospel of Jesus Christ. For what comfort can any Christian have, till he know that he is the child of God? How should we dare to call upon God? How can we be at peace in our souls? with what comfort can we perform obedience unto God, except we find this blessed perswasion, that our names are

in

in this book, and that we be the elect and chosen of God: to our comfort.

Secondly now the next question is, how any man or woman may come to this certain knowledge; whether his name be written in this book, & how he may confidently be perswaded, whether he be the child of God, or not. And this you see, is a matter of no small moment, but such a thing that concerns our souls very nearly; and therefore let us be very carefull to listen unto it, that we be able to prove our selves, whether we be in the faith, or no, whether we be the sons of God or not; and so whether we shall be saved or not. Oh, it is matter of endles comfort to Gods children, when they know this, that they be the children of God, and that eternall life belongs unto them; it will stir them up to obey God with joy and chearfulnes all the dayes of their life.

Now there be two wayes to know it. One is by ascending up to heaven into the privy counsell of God; but this is a dangerous way and not to be attempted by any man, because *Secret things belong to God; but things revealed to us and our children; and his wayes are past finding out*: And therefore this way no man dare assay.

Besides this there is yet another way to

2.

2 Cor. 13

By what
meanes
we may
come ur-
to this
knowledg
Deut. 29.

Prov. 29.

2 Cor. 13.

to know this and that is by descending and looking into our selves, & by certain marks & testimonies in our own hearts to prove that we are in the number of Gods elect. For as Solomon saith, *As water sheweth face to face, even so the heart sheweth man to man.* Even as a glasse sheweth what a mans face is, so will a mans heart and conscience shew what he is in the sight of God. Then if you would know whether your names be written in the book of life, that is whether you be the elect of God, and heirs of eternall life, you must now enter into your own souls, *Prove your selves,* and you shall certainly know whether you shall be saved, yea, or no. For if thou find in thee the true markes & notes of Gods children, thou needest not feare but that thy name is in this book, & thou shalt certainly be saved. But as for wicked and profane men & women, that make no conscience of sinning they shall in spite of their teeth, upon this examination, utter this dolefull tune; *I am a sinfull wretch,* I know not what will become of my poor soul at the day of judgement. And therefore that we might in some measure try our selves; and judge whether it be in this book & so shall be saved; let us search out of the holy Word of God some certaine

certaine markes of Gods Children.

The first mark whereby wee may know whether we be elected, or not, is the inward testimony and witnesse of Gods Spirit: *Yea have not received the Spirit of bondage to fear again; but ye have,* &c. Whereby S. Paul tells us that wicked and ungodly sinners, which have not the Spirit of God to guide them, but live in sin, have onely the spirit of bondage; they have no true peace in their soules: but they that be the children of God, have the spirit of adoption, which seales unto our hearts the assurance of adoption and election, and doth make it known unto us that wee are the sons of the Almighty: *For his spirit doth witnesse to our spirits, that wee are the sons of God.*

And that no man might deceive himself, & think he hath the testimony of the Lords spirit, when he hath it not: S. Paul gives us two most excellent notes to know whether wee have the testimony of the Lords spirit, yea, or not; it maketh us cry *Abba Father*, where the Spirit of the Lord doth witnesse to any mans soule, that he is the child of the Lord, it will make him cry unto God, and even fill heaven and earth with crying and teares, with sobs and sighes for the pardon of his sins, as

David

Marks of Gods children by the Spirit.

Rom. 8.

15.

Rom. 8.

16.

Rom. 8. 15.

David did, who in the sincerity of his heart humbly confessed his fineries unto the Lord, and left it to posterity to be said and sung in the Church for a testimony of his unfeigned repentance: and he which hath not this in him that he cannot cry unto the Lord for the pardon of his sins, this man can not truly assure himself that he is the child of God. And though men say, they hope to be saved, yet (alas) they seldome or never pray unto God for the pardon of their sins, but carelessly passe them over, if they be troubled for them with good company and pastime, just like a man which hath burnt his finger, puts it into cold water, which for a time asswages it, but pulling it out again, it inflames and burns the worse.

Secondly, if we find the testimony of Gods holy spirit that we are the children of God, it will make us not onely to be earnest with God for the pardon of our sins, but it will make us cry *Abba Father*, that is, it will make us bear the tender affection of a dutifull and obedient child, so as we shall be afraid to offend so loving a Father: not so much for fear of the punishment due for sin, as for offending so loving a God, who hath loved us from the beginning. And therefore all those which delight in sin and

and are not affraid to offend God, surely they can finde no assurance that they may be the children of God. And therefore if you desire to be assured that your names be in this booke, labour to find this testimonie of Gods Spirit, to witnesse unto your soules that you belong unto God, and labour to be earnest in prayer unto God, for that is a speciall worke of Gods Spirit.

The second means whereby we may knowe whether our names be written in the Booke of life, is by the word of God, for the word of God tels us, *Who-soever beleeveth in Jesus Christ, shall be saved.* But the child of God hearing this promise opened, and applyed by the Ministry of Gods word, is able to say, I beleeve, & am able to apply this promise to my selfe. For a man that hath faith, knoweth that he hath it: & therefore can say, seeing I beleeve with all my heart, surely I know I shall be saved.

Thirdly, Besides the blessed testimony of Gods Spirit, which cannot deceive, & the witnesse of the word of Truth, we may knowe our election by the fruits & effects thereof. As wee say, a man is alive, so long as we see him breath, & can judge of the tree by the fruits: Even so by the effects of Election,

1 Cor. 2.
10.

2.
By the
Word.

3.
By the
fruits of
Election.

Ro. 8. 30.

1 Calling.
2 Justifi-
cation.
3 Sancti-
fication.

I.
Calling.

on we may know whether our names be in the book of life or not. Now the fruits of election be set down by the holy Spirit, that all men may be able to examine and try themselves, and know whether he be ordained to life, or not. Whom God predestinated, them also he called: and whom he called, them also he justified: and whom he justified, them also he glorified.

Where we may behold the marks of our election: for all that be elected unto life eternall, and be written in this book, they are first called; secondly justified; and thirdly sanctified. So then if you would know whether you be elected to life, look to these three effects of Election: Art thou called? art thou justified? art thou sanctified? then sure thou art elected: but if thou hast not these three, then thou canst not assure thy self of thy salvation.

So then the first fruit of our election, is our effectuall Calling; when as God doth, by the preaching of the Gospell, call us out of the world from our old sins to be of the number of his people, to live as his children; as he did call Samuel three times, so Samuel did answer, and left his bed; and likewise as he did Paul when he went to persecute the children of God at Damascus; and so likewise he did

did *Mattheu* from the receipt of custom; so he did call *Peter* and *Iohn* from fishing, and made them to be fishers of men: at this call being amazed, *Paul* fell to the ground, and it was the happiest fall that ever man had; for as one layes, he fell a Jew and did rise a Christian.

Again, when a man cometh to the preaching of the Word, to see his sins and Gods anger for them, he dislikes the, is grieved for them, bewails them, and begs pardon for them, and begins to become a new man, to beleeve in Christ, to seek after Gods Kingdom as *Nicodemus* did: he which findeth this effectuall calling in himself may assure his soul that he is predestinated to eternal life. But we must take heed that we deceive not our selves with an outward calling: for our Saviour saith, Many are called but few are chosen. Many doe heare the Word of God with the eare, but we must labour to find the spirit of God to preach unto our souls; to apply the word of God to our consciences, to beleeve in it, and to obey it; this is that which is found in every Christian; and that which assures him of eternal life & salvation. And therefore they which live in their pleasures, as blind, ignorant, and profane as ever

Math. 22.

2 Thes. 2.

13.

2.
Justifica-
tion.Parts of
Justifica-
tion.

before, (alas) how can they think to be saved, seeing God chuseth none, or saves not any, but whom he calls effectually by the gospel, & severs from the rest of the world.

Secondly, the fruit of election is justification: For *whom he predestinated, them he called; whom he calleth, them he justifieth, &c.* So then here is another token and marke, to know whether we be elected: namely, our *justification*. Now this is an especial grace of God, to justify a poore sinner that must be saved; and whosoever is not justified, cannot be saved. *Justification* hath two parts; first, the pardon of sin: Secondly, the imputation of Christs righteousness. For before a man can be justified, he must repent him of his sinnes, know them, hate and abhor them, and beg the pardon of them, and then Christ Jesus will assure us of the pardon of them. And therefore if we would know whether we be justified, or no, we must looke whether we have truly repented, yea, and have been truly humbled for our sinnes, and got the pardon of them all. Secondly, that we may be truly justified, we must have a true faith in Christ Jesus, to lay hold upon him, and to wrestle with him as *Moses* did with the Angel, and not to let him go, till he hath

hath given us a blessing, to be perswaded and assured in our souls that Christ dyed for us, shed his blood for us, obeyed the Law for us, and will cover all our sins and trespasses in his Righteousnesse.

So then mark the conclusion; where there is obedience & repentance, there is remission of sins; where there is remission of sin, there is Iustification; and where there is Iustification, there is salvation. And this we must acknowledge not to have by nature, but by Regeneration, which is wrought in us by Jesus Christ, being the Author and finisher of our faith and salvation; and we must alwayes confesse, that all the benefit and meanes of our salvation we have received from him, and it is he that hath separated us wretched sinners from the world, by our outward vocation, and inward illumination of his holy spirit, which hath already kindled faith in us through the hearing of his holy Word: It is by thy grace that we beleeve in thee our Saviour; and let us begin Gods hands, that our faith faile not, but make it perfect, that we may be justified, and glorified in the day of the Lord Jesus: And on the contrary part, where there is no repentance, nor obedience, there is no remis-

Norewell!

No salvation with
our Repentance

sion of finnes; where there is no remission of sins, there is no justification; & where there is no justification there is no Salvation.

O then, what shall become of those that live in sin, as Pharaoh did, and as Dives did? and as the rich man, which said to his soule, Soule take thine ease for thou hast goods laid up for many yeares. These men trusted more in the creature, than in the Creator; more in their Hoasts and strength, and riches then in the living God: these are such which delight in sin, and never as yet could shed one teare for their manifold and grievous sins; they cannot finde themselves to be justified. they can have no pardon of their sins, so long as they live in sinne: and therefore if you would know whether you shall be saved, or not, labour first of all to repent and to lay hold on Christ by faith, that so he may cover your sins in his blood.

The third fruit of Election is Sanctification; and this is a speciall marke of Gods childe to be regenerate, to be sanctified. Now sanctification standeth in two parts: First, they must dye unto sinne, secondly, they must rise to righteounesse, and labour to know Christ, and the verue of his resurrection; and Christs resurrection must be

Sanctification
consists of
two parts

our

our regeneration; and our regeneration must bee our resurrection from sin and iniquity. And would you knowe then assuredly, whether your names be written in the book of life? look unto your hearts, if you finde that you are sanctified, if you hate your old sins, and former evill wayes; if you love vertue, and delight in his holy duties, then it is a certaine token that ye belong unto God. For *there is no condemnation to them that are in Christ Iesus.* But if you doe savoure of the things which are of the flesh, and desire the garlick and flesh-pots of Egypt, lying in old sins, as drunkennesse and the like, why then certainly you have no assurance of salvation; that you can be saved, but you must rehearse this dreadfull saying, *I know not what shall become of my poor soule, whether it shall be saved or damned.* Nay if thou live in sin, thou mayst justly feare that thou art a firebrand of Hell; for, *He that is borne of God, smiteth not,* 1 Ioh. 5. 18. And let every one that cal upon the Name of the Lord, depart from iniquity, 2 Tim. 2. Thus to dye to sin, and to live in righteousness, is a sure token that we belong to God. Thus you see how a man may come to know, whether he be elected, & ordained to life, or not. Now let us see what use ariseth hence.

Reas. 1.
For comfort
for the
godly.

Mat. 16.

16

Rom. 8.

33:34.

Vse 2.
For In-
struction.

Seeing God hath his book of life in which be written the names of all those that shall be saved, and none of them shall perish, hence proceedeth endlesse comfort to all Gods children: if thou finde that thou art the child of God, & thy name is written in heaven, nothing can hurt thee; though thou bee poore with *Iob*, sicke with *Hezekiab*, in prison with *Ioseph*, haled to death with thy Saviour Christ, yet nothing can hurt thee: Nay, all the gates of hell cannot prevaile against thee, no damnation can come unto thee. For if God doe justifie, who can condemne? For at the day of judgement, Christ Iesus will take his booke of life, and call us saying, *Come ye blessed, &c.* So as we shall not come to a terrible judge, but to a most loving Saviour.

Secondly, seeing it is so excellent a thing to have our names written in this book, to be the elect children of God, we should labour for this above all things in the world; for without this we can have no sound comfort, either in this life, or death. And therefore our blessed Saviour bids us in the tenth of *Luke*, *Not boast our selves of learning, of wisdom, of riches;* whereas these are but vaine things; but to rejoyce that your names be written in heaven.

Thirdly,

Thirdly, seeing God hath a book of Life, and hath written downe the very names of every man and woman that shall be saved, and hath withal shewed us the way that leads unto life, & unlesse we walke in this way, we cannot come unto it: it is our wisest course for to walke in the way that leadeth to life, in the practise of godlinesse. We are faire vessels of honour, and therefore must live soberly, justly, and godly in this present world. Not to lerve sin and Satan any longer, but labour to dye to sin before we dye unto nature; & bury sin before it bury us: for the issues of sin, I will assure you, bring nothing but vexation and shame in this life, & perdition in the life to come. O let us then, as the redeemed of the Lord, walk from strength to strength, from vertue to vertue, from one degree of perfection to another, till at length we appeare perfect men and women before the Lord, and there reape the happy reward, even the fruition of all goodnes, and that for evermore.

Use. 3.
Shewes
the ne-
cessity of
Christian
obedience

Tir. 3.

E 3

The

Ro. 8. 10

The Great Affize.

The Third Sermon.

Revel. 20. VERSE 12, 13.

12 And the dead were judged of those things which were written in the books according to their works.

13 And the Sea gave up her dead which were in her: and Death and Hell delivered up the dead that were in them; and they were judged every man according to his works.

Concerning the book of Life, we have heard already what is meant by it; namely, the counsell and decree of the Almightyes election, whereby he hath chosen certaine men and women from out of the lump of mankind, upon whom he will bestow eternall life.

Secondly, we have learned, that a man may nay, every Christian man and woman ought to be assured, that his Name is written in it.

Thirdly, we did set downe some meanes out of the word of God, whereby a true Christian may be assured he is elected: namely,

Ro. 8. 16

First,

First the Testimony of Gods Spirit which cannot lye.

1 Cor. 12

Secondly, by the fruits and effects of Election; as *Vocation, Iustification, Sanctification*, love of the brethren, and obedience unto all the Commandments of God. And therefore it stands us all in hand to labour for this assurance of Election, else we cannot be saved; *Luk. 10. 20* and without it we can have no true joy unto our soules. Surely mens carelesnesse in this point is great; Nay their care is to make their Lands, and I eales hire, which condemne them for their want of care in this point.

Joh. 3. 1

Now St. Iohn proceedeth in the description of this last judgement, even as it was declared unto him in a vision in an Island, in a place remote: it was necessary to have it here; for being so private and free from company, his soule might the better be fitted with contemplation, to receive the power of God: for when humane help is farthest off, then God is most neare to his children. And then St. Iohn sheweth after what manner we shall be judged. Even according to those things written in the Booke, according unto our workes. You have heard before, That he sayth, *both great and small stand before*

After
what man-
ner all
men shall
be judged

30

fore God; none shall be wanting, or absent themselves. Now it might bee wondered how so great a multitude shall be judged, how every mans book should be read, and every mans conscience should be tryed. For we see what a long time it holds our Iudges here to try a few persons; such calling for evidences, such producing of witnessess, such preferring of inditements; &c.

But St. Iohn saith that it shall not be so here, for all must proceed according to the written records: *And according to those things which be written in the booke.* So as when Christ Iesus, the great Iudge, shall once sit upon the Throne of his glory, attended by his holy Angels, then shall the booke of every mans conscience be opened, and then they shall be called to minde all their former finnes which they committed so freely, and willingly, running into sin without remorse or feare, even as a horse that rushes into the Buttoile.

In these words we are to observe three speciall points;

First, who they are that must come to this judgement, namely, the dead; even they which have liued many thousand years rotten in the grave; & then

then likewise let us observe, that God would have us certaine of the last day of judgement: first, for his glory; secondly, for our comfort; thirdly, for to retaine us in feare of him; fourthly, that all are inexcusable.

Then God would have us uncertaine of the time: First, to exercise faith and patience; Secondly to bridle our curiosity; Thirdly, to containe us in our duty: therefore saith the Apostle, Be ye alwayes ready, for in such an hour as ye think not of, the Son of man cometh.

Secondly, the means whereby they must be trayed; even by those things which be written and recorded in their books, which is there conscience.

Thirdly, the touchstone of this tryal; namely the word of God: and first of the persons.

It is not to be doubted, but that St. Iohn meaneth, that all must come to judgement; Both great and small must stand before God. But why doth he say here, And the dead shall be judged? It is to be observed that he names so expressly the dead, even those that have lain rotting so many thousand yeares, must come to judgement, they must be called to accompt, their old finnes must be now brought to light: for these are the wicked thoughts of many carnall men that

Who are
to bee
judged.

that when a man is dead, he is well; then all his sins dye with him, he is forgotten, and his sins are not spoken of. But St. Iohn saith here that even the dead must come to judgement, even their old sins must come to light, and they must answer for them. It is nigh 6000. yeares since Cain slew his brother, yet this sin of his is not forgotten: though Cain be dead long since, yet his sins are nor dead. No, no, Cain shall one day come to accompt for his sinne. Judas which did for lucre sake sell and betray his Master many hundred years agoe, is dead and gone, but at this day he shall be called to accompt.

So in these our days many men think when they dye, their sins shall never be brought to light. The Whore getteth his goods by wicked and ungodly meanes, he groweth in wealth; when he dyeth, he thinks he shall never heare of this sin againe: So the Drunkard, sweaer, prophane of the Lords Sabbath, &c. they are perswaded that death will end all their misery, & that they shall never come to judgement. But they are deceived; and to prove the same, Christ said to his Disciples, Be of good cheer, though the world hate & revile you for my sake, yet he told them, for these sufferings here on earth, that they

Gen. 4

Math. 26.

Marth. 19
20.

they should sit upon twelve, thrones and
 Judge the twelve Tribes of Israel. A sha-
 dow whereof we have in these our
 earthly judgements, where as you see
 the Iustices & men of account sit with
 the Iudge; not that they have to doe
 with pronouncing sentence or with the
 judgement, but that amongst the rest, it
 is a token unto them of honour & dig-
 nity in the sight of the people; accord-
 ing to the which meaning we read,
Luk. 13. 28. That there shall be weeping &
gnashing of teeth, when the ungodly, w^h
 had no conscience in them while they
 lived nor once thought of this giving
 accompt shall see *Abraham, Isaac, & Ia-*
cob meaning thereby all the godly and
 faithful, & al the Prophets in the King-
 dome of heaven, and themselves thrust
 out of doores, and heaven gates shut a-
 gainst them, being in that case *Dives*
 was; who being in hell, beheld *Lazarus*
in Abrahams bosome, himsef crying
 out for one drop of water, to coole that
 unquenchable heate which he suffered,
 and could not obtaine it: Then shall
 these wicked wordlings which set their
 hearts onely on these riches, pleasures,
 and preferments, when they shall be-
 hold the righteous stand in great bold-
 nesse and cheerefulnesse be grievously
 terrified with horrible feare, and woun-
 derfull

Wisd.

Wisd. 5.

derfull amazement, and then shall their
 consciences accuse them, and their
 minde change within them, and sigh
 with inward griefe, and say within
 themselves, *These are they whom some-
 time we had in derision, these are they
 whom we wronged in their estate,
 these are they whom we so much op-
 pressed and scorned; as indeed who are
 more derided in the world, than they
 that be well disposed and to their pow-
 er live after his Commandements, and
 in the feare of God. These are they whom
 we had in derision, and in a parable of
 reproach, say to themselves, Was soles
 thought their lives madnesse, and their
 ends without border; but now be it is,
 that they are counted among the children
 of God, and that their provision is among
 the Saints, and that they are so highly in
 Gods favour. Therefore we have turned
 from the way of Truth, and the light of
 Righteousnesse hath enlightened us, for
 the Sun of understanding rose upon us,
 we have turned our selves in the way of
 wickednesse and destruction, and we have
 gone through dangers to death, but we have
 not known the way of the Lord, nor lived
 in his feare, nor have we diligently
 walked with upright consciences be-
 fore God and men. Ah (poor souls) it
 were well with them indeed, if death
 might*

might have ended their woefull misery: But alas, alas, Death is even as a widegate: to let them have some passage to endlesse woe and misery; For when they be dead and buried, their sins do not dye with them, their misery is not then ended, Oh no; then begins their misery and torment. Oh it were good they might have no more being after death; it hath been good for such men if they had never beene borne, or being borne, that they had been rather a toad, or serpent, for in death they have an end: but it is not so with the wicked and ungodly sinner, for when he is dead, and buried, even then begins his greatest woe and misery; for the sinner that is dead many thousand yeares, must for all this come to judgement. And therefore thou that livest in sin, in adultery, or any other sinne whatsoever, remember, that though thou dye, yet thy sins doe not dye with thee; No, no, both thou and thy sins must one day come to judgement. Solomon saith, Remember O young man, that for all this thou must come to judgement: I dry old sins, and those which thou hast committed in secret, they must now come to light.

Seeing that the dead must come to judgement, that have slain many hun-

dred

Vse 1.

Teacheth
men to
dread sin
the wor-
ker of all
their woe

Observe.

dred years in the grave, and then their old sins, and secret finnes must come to light; Oh let us then watch over our lives, and have this still in our minds. Well, though I dye, and rot in the grave, yet my sins shall not dye my evil wayes cannot be forgotten, they must come to light, so that we may never dare to sin, thinking as many doe, that when they be once dead they shall never come to account for their sins. But St. Iohn saith here, *that the dead were judged, even those whom we forgot, and whose sins we would thinke should never be called to account, even they must come to a reckoning: For God will bring every work unto judgment, with every secret thing, whether it be good or evil, Eccl. 12. 14.* which will be a terror to the wicked: But the Saints of God are not afraid of the Tribunall or Judgement Seat, but in the quiet of a good conscience they comfort themselves in Jesus Christ. God punisheth all our sins in strictnes of right, but hath mercy in deriving the punishment from us in Jesus Christ.

In the next place St. Iohn tels us how men shall be tryed, and according to what evidence sentence shall be awarded; namely according to those things written in their books. Here is the evidence,

dence here is no witness to be produced; for a mans conscience shall be euen as a thousand witnesses. Now what is here meant by the bookes you have heard already: namely, the particular conscience of every man and woman. Saith the Cananitic woman, Behold, come, and see the man which hath told me all things which I have done, just so will our consciences witness against us. thy conscience is the book, that is the evidence. Aaine, the things that be written in these books. I told you, they be al our evil thoughts, words, and workes; not onely our grosse finnes, as murder, adultery, drunkenness, &c. but in our books be recorded, even our idle & vaine words, every vile and filthy thought; our close and our secret sins, nay our whispering and covert sins such finnes will then be brought to light, which now we have almost forgotten, & even strive to hide them from thee which art the living God. While we lived, we sowed our words & idle thoughts as a husbandman doth his seed, which will one day rise up againe; which we long agoe thought had beene forgotten and intombed. Mans conscience is Gods register, as one day will appeare plainly and evidently to our sorrow, we shall
heare

hear again of every light transgression
and idle word we do but whipe: ra-
gainst our neighbour and by the sen-
tence must proceed, and according to
our deserts must judgement be awar-
ded.

Now then, those which have good
thoughts, yea, and holy things written
in their books, they be blessed and hap-
py; for they shall not be ashamed: say,
they sh^{al} be glad to have their books
laid open, that their Obedience, Repen-
tance, Faith, Love, Zeale, and Patience,
co^uld be known and come to light.
But wooden to all filthy sinners, adul-
terers, &c. For the reward of these sins
is death, the wrath and curse of God
for ever.

But when our case cometh to be
tryed before God, for our sin nothing
is or can be hid, and then where no-
thing can be secret, then no excuses can
prevail to say, I have married a Wife,
and cannot come; or I have bought this
Purse, or that yoke of Oxen; I pray you
have me excused from this trial; no, all
these shall not serve the turne, come
they must, and stand naked before the
Judge; then no perswasion can pre-
vail, neither any devices helpous, or
blind the Judge. Our first Parents,
when God called them to trial for

trans-

transgressing his Commandements; & when they fled from God, and hid themselves (although they were still in Gods presence but foolishly they thought otherwise) now did they answer for themselves, but by excuses? Adam speaks for himselfe, and saith *The woman which thou gavest me, gave me of the Tree and I did eate.* The woman likewise she thinks to escape by that meanes; Eve saith, *The serpent beguiled me and I did eate.* I likewise when King Saul had disobeyed Gods Commandement, turning after the prey; being called to an account, he devise th a currant excuse and saith, yea, *I have obeyed the voyce of the Lord, and have gone the way which the Lord sent mee, and have brought Agag the King of Amalek, and have destroyed the Amalekites: But the people tooke of the spoyle; Sheepe and Oxen, and the chiefest of the things which should have bin destroyed, to offer unto the Lord.*

Gen. 3. 12

Amongst these may Pilate be reckoned, who against his owne conscience condemned Christ to death, and yet would excuse himselfe, as though he were innocent in the cause; When Pilate saw that, he took water and washed his hands saying, *I am innocents of the blood of this just man: all this shall not serve the turn,*

turn, their excuses must not free them, for their conscience tells them otherwise; no faire glosing tale shall then be heard, but the plaine and naked truth shall be heard, and our own consciences shall tell us against us; And we shall not be able to answer one word of a thousand; we shall be forced to confesse our misdeeds, and can keepe back nothing, for all must be manifest; And we shall not finde, as it is in this world, when upon the humble confession of our sins to God, we may cry for pardon, and hope to be forgiven: But then shall our confession be to our open shame confusion & endlesse destruction, yea all the Nations & people of the world that ever have bin shall be gathered before the presence of this iudge, and their witnesses in their bosomes. And the reason why they shall appear, is, that they shall be called to an account of their stewardship; and after triall of their cause how he shall separate the one from the other; the just from the unjust, the godly from the ungodly, the sheepe from the goates; For saith St. Matthew: He shall send forth his Angels, with a great sound of Trumpets; and they shall gather together his Elect from the foure winds, & from the one end of Heaven to the other: Whereby may be

Mat. 24
31.

per.

perceived, that both the good and the bad shall be gathered into the presence of the Judge; and then shall just men shine as the Sun, and shall be as it were quit by Proclamation, *Come ye blessed;* which maketh the Apostle *St. Paul* to break out into these words, *Herein is the love of God perfect towards us; that we should have boldnesse at the day of Iudgement;* therefore do the godly make their Prayers in an acceptable time; & wish that this day may come shortly; *Come Lord Iesus, come quickly;* this is a comfort to the righteous man when his conscience shal be found blamelesse in this day of tryall.

Seeing that here is the Evidence, and by the things written in our books, in our consciences, we must be arraigned; and seeing in our bookes be Recorded all that we do, & our words, thoughts, and deeds, and that we must answer, & give, and make up our last accompt to this great Judge, and for every idle word give an accompt; what accompt shal those give, who have bin idle hearers, and idle doers of his Word.

First, it must teach us above all things to look to our books, our consciences, to keep them very faire and cleane; that our bookes of accompt be in a readinesse: For our consciences shal neither

excuse,

I.
For in
struction

BA

excuse, or accuse us at that day.

Therefore the greatest burthen a man can beare, is the burthen of his owne sin, lying upon his conscience, & pressing it downe without any assurance of pardon; and so by consequence *David* accompts that he is blessed, that is eased of the burthen of his sins. Let them that feare the Lord, and love their owne soules health, give all diligence to make sure the remission of their owne sins, avoyd hardnesse of heart, drowinesse of Spirit, and a conscience which is scared, as it were with an Iron, which causeth the fearefull judgment of God, and then at the last receive according to that he hath done in this life, whether it be good or bad; All must appeare, saith Saint *Iohn*, and if all of us, then every part of us both soules and bodies, must be present at this Tribunall.

This was the care of the blessed Apostle *St. Paul*, *Acts 24.* in regard of this, that we must all come unto judgment, and our consciences must be laid open, and we judged according to the things that are therein recorded; it made that holy servant of God, to take all possible paines to keep a cleare conscience before God and man. O that we could imitate this blessed Apostle,

possible, that seeing we must all come to judgement, keeing our bookes, even our Consciences, must be opened, and disclosed, that we must receive sentence of salvation or damnation, according to the things written in our books; In, that we could labour and endevour, that no filthy sins might blot our bookes, but that we could keep them clean and faire in the sight of God. It ought to perswade us all, above all things in the world, to looke unto this, to keepe the bookes of our consciences faire: For if our consciences doe accuse us, God is greater than our consciences, and will much more condemne us.

Secondly, seeing that sentence must passe according unto the things written in our books, and these be not onely the grosse sins of the world themselves, but even the vile and uncleane thoughts of our hearts, even these must come to judgement; Then let us all be careful to avoyd not onely the outward actions themselves, but even those uncleane thoughts of ours, for even they must come to judgement. Alas, many men thinke thoughts are free, and they shall never be arraigned for their vile and ungodly thoughts: But *Sci Paul saith, Thoughts shall either excuse, or accuse us.* And whosoever doth

Use 2.
Teach-
eth us to
avoyd all
sin and
the least
evill,

Rom. 2. 1

truely repent, they doe repent even of their vile and ungodly thoughts : for if we had no other sins written in the bookes of our Consciences, but even our sinfull thoughts, even they were enough to condemne us, both body and soule for evermore.

Neither may we content our selves, to thinke we are in good case, - if wee can say like the proud Pharisee, (which did justifie himselfe before God and man) *I am no Drunkard, no Fornicator, no Extortioner, &c.* No, let us looke to our owne booke, that there be not so much as an idle word written there, that hath not bin blotted out with the teares of true repentance ; for even they must come to judgement, as our Saviour saith : *If say unto you, that for every idle word that men shall speake, they must give an account thereof at the day of judgment.*

And that we might know in particular what is written in our books, Saint Iohn saith, *That we shall all be judged according to our vvorkes.* So it is, 2 Cor. 5. 10. *We must all appeare before the judgement seate of Christ, that every man may receive the things which are done in his body, according to that he hath done, vvether it be good or evill.* We shall be judged and receive reward according to our vvorks : If thy vvorks be good, then

Mat. 29.
36.

Rev. 28.
Mar. 25.4

then life, glory, and saluation; but if thy
vworks be euill, then death, destructi-
on, and damnation. Good vworks al-
though they cannot merit, yet they will
shew that faith vvhich lay in the heart.
So vvhen an euill man dyes, as *Dives*,
his euill vworks go vvith him, his gal-
led conscience vvill not leave him, nei-
ther in life nor death. Wherefore this
day of judgement may vvell be called
the day of Revelation, vvhen all that is
now hid, shall be revealed, and made
knowvn. Here on earth many things
are kept close, hid, and huddled up: but
God shall lighten all things that are
hid in darkenesse, and make the coun-
sells of the heart manifest. *1 Cor. 4. 5.*
And at that day God shall judge the
secrets of men by *Iesus Christ, Rom.*
2. 16.

Hence then we see, that all men and
women shall be tryed at this dreadfull
day even by their workes; either they
shall be acquitted and absolved; or
else condemned by their workes: for
though no man can merit life and sal-
uation at the hands of God by his
workes, yet we must know, that judg-
ment shall proceed at the last day ac-
cording to mens workes; if thy workes
be in good, just, holy, and pure,
then shalt thou receive life, happnesse

Deft.

Mens shall
be judg-
ed accor-
ding vnto
their
workes.

glory, salvation: but if thy workes be found to be wicked, unjust, and ungodly, then nothing else but Death, Hell, and Damnation belongs unto thee for them. God told *Adam*, that in the day thou eatest of the Tree of Life, thou shalt surely dye the death.

Mat. 10.

42.

Act. 10. 4

Our Saviour teacheth, that a cup of cold water shall not goe unrewarded with him at the last. And of *Cornelius* it is said, that his prayers, and almes are come up for a memoriall before God: And to this agreeth the Author of the Epistle to the *Hebrews*, God is not unrighteous, to forget your workes of labour and love, &c. And as in regard of the godly, sentence shall be awarded according to their workes: So likewise in regard of the wicked, these things hast thou done, &c. And againe, *I was hungry, and yee fed me not, &c.*

Psal. 5.

Vsa. 1.

Teach-

eth us to

be rich

in all

good

workes.

Well, what should this reach us, seeing we must all receive sentence, even according to our workes? Surely, it ought to move us above all things in the world, to labour to abound in all holy duties and graces of Gods Spirit, in knowledge, faith, repentance, love, zeale, cloathing, feeding, and lodging the poore members of Christ: For according to our workes shall our reward be. And though our workes can merit

merit nothing at the hands of the Judge, yet he being a most bountifull and mercifull Saviour, will Crowne his owne workes in us, and reward them in his mercy, though we merit nothing. Dost thou relieve a poore member of Jesus Christ? Dost thou give a cup of cold water to a Prophet, or a Minister of the Word of God? Christ doth promise thee of his Truth he will not let thee lose thy reward. True it is, a cup of cold water is a meane gift, and far from any merit, yet Christ saith, *Verily, verily, of my truth, thou shalt not lose thy reward.*

Oh how should this perswade all of us to labour to abound in all holy duties, to be liberall and bountifull to the poore afflicted members of Christ, seeing our good workes, though they cannot merit, yet they shall be rewarded; they shall not be forgotten in the day of judgement? They be sweet and blessed companions; when all our friends can doe us no good, they will bring endlesse peace and comfort to our soules.

Againe, it ought to terrifie us all from evill workes, and ungodly wayes: From swearing, drunkennesse, uncleannesse, and every evill way. For if we be full of these, and these bee found written in our bookes, Oh then woe

Vse. 2.
And for
to terrifie
us from
evill.

unto us, when these booke shall come to be opened: for then nothing but death, and hell, and damnation belongs unto us. The remembrance of this latter day teacheth us first the feare of God not to sin: Secondly, faith in Christ to receive eternall life. Thirdly, patience in adversity, because, after momentary paine succedes everlasting joy.

Doct. 2
Only our
works ac
company
us unto
the grave
and in
death.

Here we see of all that we have and enjoy in this world, what shal go with us when we dye, what shall accompany us to the grave. Nay, at the terrible day of judgement, our consciences, and our workes, nothing else shall go with us.

And when thou dyest thou shalt not take any thing in the world with thee, but thy workes, *which be ingraven in the booke of thy conscience*: Death will barre all the rest. Thou canst not take thy gold and thy silver with thee, nor thy Lands, or Livings, Corne, nor Cattle, all these must stay behind thee at what time thou dyest; onely thy Conscience, thy Booke, and thy workes must goe with thee. If they be good, oh blessed art thou that ever thou wast borne: if they be wicked, filthy, and uncleane, oh woe, and ten thousand woes, I say unto thy soule forevermore.

Saint

Saint *Iohn* plainly tells us, that both the quicke and the dead shall heare the Trumpets, and be gathered together to judgement: First by the powerfull voyce of Christ, as in the example of *Lazarus*, *Those that are in the grave shall heare his voyce.* Secondly, by the Ministry of Angels, that shall gather the Elect from all parts. Thirdly, by the diligence of the Creatures, who in their kinds shall heare the voyce of God: the Sea, Death, the Grave, the Fire, with time and nature consumed shall render their dead, and obey the voyce of God, as at the Creation. The godly shall not enter into judgement of condemnation, but as in the particular judgement, they are so in the generall judgment, they shall bee acquitted: and as their soules at death, so shall their bodies be then absolved from mortality; they shall solemnely be inaugurated, and invested into the glory of their Saviour. Christs comming to judgment ministers comfort to the godly, because he commeth to judgement, who is able perfectly to free them all from misery, from terrour of conscience, feare of Death, the Grave, the Devill, and Hell it selfe.

O then what wonderfull madnesse hath bewitched the hearts and soules

Ioh. 5. 28

Use. 3.

Shewes
the folly
of many
in the
world.

almost of all men and women in the world? what doe men desire, what do they hunger and thirst after? Surely for pleasures, profit, and preferment: for these they will runne night & day, Winter, and Summer, by Sea, and by Land; for these they spend all their labour, wit, and strength. Here is al that men desire, they care for no more. No account of prayer in their houses, to reade, to heare, and f:eeke the Word of God; no desire to attaine to knowledge, faith, and repentance; no conscience to live in the feare of God; little or no pittie unto the needy members of Christ Iesus. Alas, they never think of these things: but all their desire is for the world. Ah poore blinde souls! they imagine not, or they will not know, that they must leave all these behind them; they must depart from them all: thou canst not take one piece of gold or silver with thee, but all must be left behind; onely thy conscience, onely thy bookes, onely thy workes must accompany thee. O then what madnesse is this to seeke and hunt after such things as cannot helpe us, nor stand us in any stead in the day of judgement? nay, if they be gotten wrongfully, by oppression, usury, extortion, or kept with a bad conscience, they

they will be a terrour unto us at the last day.

Let us then looke to our selves, let us not set our hearts too much upon these things which cannot profit us in this hot fiery day of tryal. Why should we be so foolish to set our hearts upon that cannot helpe us, nay, which wee must leave behind us, and so improvident for the true treasures which only will avai'e in that day?

Let us therefore enter into covenant with the Lord to strive against all sin, especially against the particular sins and corruptions of our hearts & lives, wherein we have most dishonoured the Lord, & have raised up most guiltinesse to our own consciences, which will at the last condemne us; and let us hereafter carefully see our covenant bee kept and continued in as much as in us lyeth, and let us remember the words of the Prophet *Esdra* in his second book Chap. 7 ver. 32. *The earth shall restore those that have slept in her, and the most high shall appeare upon the seate of judgement, and miseries shall vanish away, & long suffering shall have an end; Iustice onely shall continue, the Truth shall remaine, and unrighteousnesse shall beare no more rule.*

Neh. 9.
8.

O then I beseech you againe and a-

gaine, seeing that nothing shall goe with you unto judgement, but onely your workes, let us lay aside all immoderate care of the world, yea, and the things of this world, for these must stay behinde us, and cannot helpe us in the day of judgement. Let us labour for better things, for durable Treasures, for a cleare conscience, to abound in good workes, in knowledge, faith, and repentance. Let us take heede we be not found naked of these. O what a woefull case are they in, that have nothing in the world to goe with them to judgement but an evill heart, a galled conscience full of uncleannesse; their estate is most woefull and miserable; it had bin good for them that they had never bin borne.

Quest.

Here may a question be moved, how this saying of St. Iohn can stand with that of our Saviour, Iohn 3. 18. *He that beleeveth shall not come into judgement; but he that beleeveth not, is condemned already.* Now then, if the faithfull children of God shall not come into judgement, and the wicked unbelievers be condemned already; how saith he, that all shall be judged at the day of judgement?

Ans^w.

Answer; It is true, that the faithfull children of God shall not come into judge.

judgement, that is, of condemnation: For there is no condemnation, &c. But God will pronounce that blessed sentence, *Come yee bieffed, &c.* As for the wicked, it is true they be condemned already: First, in the Decree & Counsell of God, being reprobates and cast-awaies. Secondly, in the Word of God. Thirdly, in their owne consciences, they be condemned already. But the full manifestation of this sentence shal not be untill the day of judgment. And so we are to understand that saying of Solomon, Eccles. 3. *God shall judge the just and unjust: The just to saluation, the unjust to condemnation.*

Rom 8.
Wicked
men are
condem-
ned al-
ready.

Now the third point that I propounded, is the Touch-stone of this tryall, whereby all mens thoughts, words, & workes shall be tryed. To this St. Paul answereth: *At the day of judgment God shall judge the secrets of all mens hearts by his Gospell.* Rom. 2. 16. *Our thoughts, our words, and our workes must be tryed by the Word of God, & that thought, word, or work, which is not according unto the Commandements of God, is a very evill thought, a vile word, and a wicked worke.*


Seeing that all our thoughts, words, and evill workes must be tryed and examined by the sacred Word of God, by
the

Vse.

the Law, and by the Gospell, we have need to labour to know them, and to be acquainted with them; that we might know what is sin, and what is not sin; good and bad, that so we may leave the one, and doe the other. Oh what a woefull case are they in, which are ignorant of the Word of God, ignorant men and women, without any knowledge? they know not what is good or evil. And therefore saith the Apostle Paul, *2 Thes. 1. That the Lord Iesus will come in a flame of fire, to render vengeance to them that know him not, and obey not the Gospell of Iesus Christ.* And therefore as you doe love your soules, love this Word of God, labour to know it, and embrace it. If thou be ignorant of it and wilt not yeeld obedience unto it, it shall stand against thee at the day of judgment, when thou must be tryed by it: when perhaps thou wouldest wish that thou hadst but a weekes time here, nay, a dayes time to practise, but an houres time to pray, and to make thy peace with God. Therefore let us all labour to be instructed in it, reade it, remember it, and lead our lives by it as long as we live, for we cannot tell how soone we shall be called to give an accompt of our stewardship; and whatsoever is done contrary unto it is sinne;

sinne; it must come to judgement, and the Word and our owne Consciences will condemne us.

13 And the Sea gave up her dead which were in her: and Death and Hell delivered up the dead that were in them; and they were judged every man according to his deeds.

 Ou have heard in the 12. verse immediately going before, how St. Iohn saw the dead, both great and small, stand before God, that is, all men and women that ever lived, or shall live unto the end of the world. Now here might a question arise, how this can be, how it is possible that all men should come unto judgement? There hath bin many thousand which have bin drowned in the Sea, and the Fishes have devoured them; some have bin slaine in the field, and the Fowles have eaten their flesh; and many have bin burnt, and their bones consumed to ashes. Then it is a very high point, a matter beyond all naturall reason, that a'l the dead should rise againe. Men that have bin drowned, and Fishes have eaten them, and men againe perhaps have eaten the Fishes: and they have bin burnt to ashes,

ashes, their ashes have bin scattered, who knoweth whither? how then is it possible for them to rise againe?

Indeed the prophane Atheist, and beastly Epicures are not ashamed to say, that there shall be no Resurrection, but when a man dyes, there is an end of all his joy, and all his misery.

But that the dead shall rise againe, is an Article of our Faith; *We beleeve the resurrection of the dead*, and we know it is a speciall point of Gods glory, in mercy to reward his poore children, and in justice to punish the wicked and ungodly.

But we see, as Solomon saith, *In this life, all things happen alike unto the just, and unjust*. Nay, oftentimes Dives is full, & at ease, when Lazarus is empty and in misery. How then should God be just, if he should suffer his poore children, that love and feare his Name, here to live in misery, and never for to reward them? Oh againe, how should God be just, if he should suffer the wicked and ungodly to live here at ease, if there were not a time to come, when they should taste of vengeance? therefore they must come to judgement, they must rise againe, *the godly to bee made partakers of life and joy, and the wicked of shame and confusion*.

So that the instruction we may observe hence is this, that the dead bodies of men, both good and bad, shall not alwayes lye under the power of death, but shall one day be quickned, and raised up to life againe. There is no one Article of our Christian Faith more clearely set down in all the book of God, than this Article of our Resurrection. How confident is Iob in this thing, *I am sure that my Redeemer liveth, &c. Whom mine eyes shall behold, and none other for me.* And the Lord himselfe saith thus by his Prophet, *The dead men shall rise, even with my body shall they rise, awake, and sing, ye that dwell in the dust.* The Apostle St. Paul proveth this Doctrine of the Resurrection of the dead, writing unto the Corinthians, by many unanswerable Arguments: *If there be no Resurrection of the dead, then is Christ not risen. And againe. If Christ be not risen, then is our Preaching vaine, and we in our sinnes. And againe, this corruption must put on incorruption, and this mortall must put on immortality* This then we may resolve on, that the bodies of men shall one day rise againe, whether they be good or bad, godly men, or sinners, to judgment they must all come, according to that of the Apostle, *It is appointed for all men once to dye,*

The bodies of men shall one day be quickned, and raised unto life againe.

Iob. 19.
26.

Esa. 26. 19

1 Cor. 15.

Verse 33.

Heb. 9. 27

dye, and after death commeth judgement. For by the sound of the last Trumpe the dead shall arise: Wee must not think that it shal be a common Trumpe which shall be blowne; no, it shall be the shrill voyce of the Angels which shall make that Alarm that all the dead shall heare, obey, and rise out of their graves. At this day of Jubilee there shall be no new Moone, as the Trumpe was used to be blown, which the Prophet David speakes of in the 81 Psal. but wee shall have a new Earth, and a new Heaven; when this Trumpe shall be blowne, it shall bee heard farre and neare, no care whatsoever but shall heare this sound; the dampnesse of the earth shall not hinder it, nor the depth of the grave shall excuse us: no place, though never so remote, shall hinder this sound; for it shall be universall, and from all the corners of the earth shall this Trumpe be heard; it is the Signal of the Lords battaile, all must arise; that shewes the power of the voyce, and the obedience of the dead. Indeed it is a powerful voyce, and all must obey it: the grave must surrender up all that ever hath bin in her bowells; for the Sea and the grave are but faithfull Stewards, and they must deliver up the bodies which have bin

bin so long hidden: the living must then be congregated, and the dead shall arise, and come to judgement, and every one receive according to his actions he hath done in the flesh.

And indeed it is most requisite it should be so, in regard of Gods Justice, that his promises made unto the godly, and his threatnings against the wicked, might at last be made good to both, which many times in this life are not; *His Justice then requires, that men should one day rise againe.* The Elect children of God are onely partakers of Christs resurrection to eternall glory. The ungodly indeed rise by vertue of Christ, not as hee is a Redeemer, but a terrible Judge; and besides the death of the body, they must suffer a second death, which is a powring out of Gods wrath on them for ever.

Reas. 1.

2

Secondly, the very workes in Nature doe in a sort shew this: as the *Phoenix*, who in waxing old, maketh a fire and burneth her selfe to ashes, out of which ashes she reviveth againe. We see it in other Birds, as the Swallow, &c. which all the Winter are asleepe in holes and clefts of Rocks, and then in the Spring come abroad againe: yea, the very Trees and Plants of the earth, as they have a Winter, when they appear

peare to be dead; so there comes a Spring, wherein they revive and live againe.

And why then should some thinke it impossible for God to raise our bodies out of the dust? We see a poore ignorant man is able of Clay or Ashes to make a very beautifull Glasse, how much more then is the Ever-living and Almighty God able to raise our bodies out of the dust? But you will say, Are not mens bodies eaten of Fishes, and men eat them againe; how is it possible to save the bodies of these men thus consumed unto dust, and mingled with the bodies of severall fishes, and of divers severall beasts?

Object.

Ans^w.

I answer, that though it be impossible to mortall men, yet it is not impossible to God; for he that created all our bodies of nothing, can make them againe of something, namely of their owne matter; and sever their bodies from all other substances. The Atheist denies the Resurrection of the dead, which we will confute by the Word of God, and the resurrection of Christ.

And since Christ gave life to himselfe dead in the Grave, how much more now being alive, and in Heaven glorified, is he able to raise up his members from death to life, and to raise up those

those are dead in sin, by his Spirit unto newnesse of life? Christs resurrection is both the cause and confirmation of our rising againe: If we beleve that Iesus Christ dyed, and rose againe: even so them also which sleepe in Iesus, will God bring with him. And againe, If the Spirit of him that raised up Iesus from the dead, dwell in you, he that raised up Christ, &c. And to prove the Resurrection of Christs body, the witnesses are these: first, the Angels; *Why seeke yee the living among the dead? he is not here, but he is risen.* Secondly, the reall witnesses of the Saints that arose with him, and went into the holy City. Thirdly, a forced Testimony of the Souldiers, they came into the City, and told all things that were done. Fourthly, the Disciples and followers of Christ, the Apostles, the women, the two Disciples, Peter and Iohn; and more (saith the Text) than five hundred brethren at once, but especially the Apostles, the chosen of God. Then fifthly, his owne love was shewn; he bid the woman, *Goe tell my brethren that I am risen:* St. Peter in his first Epistle, 1 Chap. 3. verse, saith, *Blessed be God the Father of our Lord Iesus Christ, which according to his abundant mercy hath begotten us againe unto a lively hope, by the resurrecti-*

1 Thes.
14.

Ro. 8 10.

Luk. 24. 6

Mat. 27.
52.

Mat. 28. 5

1 Cor. 15
16.

Iohn 16.

1 Cor. 15.
20.Ephes. 2.
6.

Act. 3. 26

Ioh. 20 11

Note this
well.

on of Iesus Christ from the dead to an inheritance incorruptible, and undefiled, and that fadeth not away; reserved in Heaven for you, who are kept by the power of God through faith unto Salvation. St. Paul testifies as much in divers of his Epistles: Christ is risen from the dead, and is become the first fruits of them that sleep. Likewise in another place he saith, He hath raised us up together, and made us sit together in heavenly places with Iesus Christ. And againe in Act. 3. 25, 26. Vnto you first God having raised up his Son Iesus Christ, hath sent him to blesse you, in turning away every one of you from his iniquities: And after he was risen he appeared, (as the Text saith) first to Mary Magdalen, when shee stood without at the Sepulchre weeping: She teacheth us, that not without cause we are to weepe, when we have lost Christ; for he is our righteousness, & our life: and not without hope we must weepe; for in his resurrection we recover him with consolation. To beleeve & hope of our resurrection, is a chiefe solace in our troubles & crosses, which are but for a time; for hope doth expect that certainly which faith from the word of God doth beleeve confidently. Christs death was not onely for our sins, but his resurrection was to obtaine righteousness for us, the holv

holy Ghost, and everlasting life and glory. First, he rose for our justification; Secondly, for our Regeneration; Thirdly for our resurrection to everlasting glory. All the benefits of Christs death, are the fruits which we receive by his resurrection: by Christs resurrection he applies the benefit to us, which he merited for us of his owne free love.

i.
2.
3.

Fruites of Christs Resurrection are, first, we are contented, that by his merit he hath perfectly satisfied for our sins; secondly, in the application of Christs benefits, that could not bee conferred nor applyed, except he had rose againe; thirdly, in the gift of the holy Ghost, by which Christ regenerates us, and gives us eternall life; fourthly, we are by Christs resurrection conserved in a perpetuall and applyed Righteousnesse begun, which shall be consummated in eternall life; fifthly, in the resurrection of our bodies: First, because Christ is our Head, and we his members; secondly, he hath taken away sin, the cause of death; thirdly, he receiveth life for us; fourthly, we have the same Spirit; fifthly, by the Man Christ came the resurrection from the dead; sixthly and lastly, the fruit of Christs Resurrection, is the

Reason.

Ioh. 16. 33

consummation of all benefits, and the glorification of his Church Militant. And therefore with Paul, let us beleve in the Resurrection of Christ, which did arise the third day from the dead, to make us partakers of his Righteousnesse, Sanctification, Glorification, by his merits onely purchased. *These things have I spoken (saith Christ) unto you, that in me ye might have peace; in the world ye shall have tribulation, but be of good cheere, I have overcome the World.* And St. Paul saith, Rom. 14. verse 9. *To this end Christ both dyed, and rose againe, and revived, that he might be Lord both of the living and of the dead.*

So then this place doth prove and confirme that Article of our faith, that we beleve the resurrection of the dead. For howsoever a man dyeth, by Sea, or by Land, in his bed, or in the field, St. Iohn saith here, The Sea shall give up all that have bin drowned: Death and Hell, that is, the Grave, shall deliver the dead in them; So as all must come to judgment, of what death soever they dye. Oh then, see (beloved) how the Devill bewitcheth many a poore ignorant soule; When he is in misery, in great distresse, and calamity, or in a deepe melancholy, the Devill perswadeth him to become his owne Executioner,

oner, to end his misery and his shame by hanging himselfe, cutting his owne throat, drowning himselfe, &c. And we know and heare, that he prevaileth much by this meanes in these dayes: Some being in disgrace, as *Nebuchadnezzar*, and *Achitophel*; some with the guilt of sin, and sting of Conscience, as *Caine* and *Judas*; and some being crossed in the worlds affaires, cut their ownethroats, or otherwise make an end of themselves. Now they foolishly thinke by this meanes to end their griefe; alas, alas, they doe by this means even hasten their owne destruction, & do as if a man should (to avoyd a little sinoake) cast himselfe headlong into a flaming fire. So they, to avoyd this little griefe of their bodies; plunge both body and soule into eternall torments. For what ease is it for a man to kill himselfe, or cast away himselfe any other way, seeing they must come unto judgement? Though they kill themselves, or drowne themselves, *The Water and the Grave must one day give up their dead.* And therefore from hence let us learne to arme our selves: if *Sathan* should tempt us to such horrible facts, to cast away our selves, &c. let us answer him, we may not cast away that which *Christ* hath bought with his

By what
mean's
shall the
dead at
the last
arise?
Ioh. 5. 28.

1 Thes 4
16.

his own blood; nay let us answer him, that we shall not thereby end our misery, but increase it.

Now if you demand of mee, by what meanes the dead shall then arise at the last day? I answer, it is by the mighty power of the voyce of Christ: *The houre shall come* (saith Christ) *in the which all that are in the grave, shall heare the voyce of the Son of God, and come forth.* And to shew the wonderfull power of the voyce of Christ; it is compared unto the sound of a Trumpet, the lowdest, and the shrillest of all instruments. *And the Lord Jesus himselfe shall descend, & come with a shout, and with the voyce of the Arch-Angell, and with the Trumpet of God, and then the dead in Christ shall arise first.* Such shall be the power and force of this voyce of the Lord Iesus, as that it shall be heard over all the whole world. Nay, though men have laine many a thousand yeares rotten in the grave, yet they shall heare it, and come forth to judgement. Nay, the Devils and damned spirits, in spite of their teeth shall be constrained to appeare at his voyce. No Prince, no Monatch, no King, or Noblerman shall be able to absent himselfe from his presence, nor once dare to plead in our cause; but they must be enforced to obey the
and
voyce

voyce of the Son of God, and come to judgement; Christ was a Lamb at his passion, and some shall finde him a Lyon at his Resurrection.

Oh then, seeing we must all heare the voyce of the Lord Iesus at the day of judgement, and we cannot but come forth of our graves unto this judgement; Oh let us now obey his voyce in the Ministry of the Gospell, and embrace the Word, and the voyce of his Ministers. If we will not now leave sinne, heare our Saviour Christ Iesus speaking unto us in his Word, and embrace his Truth, then let us know that we shall one day heare another voyce, when wee shall be compelled to come before him to condemnation.

Note.

In all afflictions and miseries whatsoever therefore, and especially in diseases and death, we must strengthen our selves in the future resurrection, remembering that of the Apostle, Phil. 3.

Instructi-
on.

20. 21. Our conversation is in Heaven, from whence we also looke for our Saviour, the Lord Iesus Christ; who shall charge our vile body, that it might be fashioned like unto his glorious body, according to the mighty working, whereby he is able even to subdue all things unto himselfe. Every Christian, as in the eleventh Article of our Creed doth beleieve the Resurrection of

G

the

the body. And St. Paul, in the first Epistle to the Corinthians, 15. Chap. 20, 21 verses, saith, But now is Christ risen from the dead, and is become the first frutes of them that sleepe: for since by man came death, by man came also the resurrection from the dead.

Quest. But how?

Luk. 1. 37

Ans. God, that in his Omnipotency made all our bodies, and all things else of nothing, can after, in our corruption, restore it in the same substance and quality to eternity: for with him is nothing impossible: With God nothing shall be impossible. Saint Paul satishes this scruple abundantly, and sufficiently, which is able to stop the mouths of all Atheists whatsoever. O thou foole, saith he, that which thou sowest is not quickned, except it dye; and that which thou sowest, thou sowest not that body that shall be, but bare graine as it may chance, of wheate, or some other graine; but God giveth it a body as it pleaseth him, & to every seed his own body.

1 Thes. 4
16.

It pleased God not to let thee know the time of the resurrection, to himselfe only known; but the manner hee hath left to be shewed by the Apostles, and thou have recorded it for us: as in the 1 Thes. Chap. 4. Verse 16. For the Lord himselfe shall descend from heaven with

with a shout, with the voyce of the Arch-
angell, and with the Trumpet of God: and
the dead in Christ shall rise first; then we
which are alive, and remaine, shall be
caught up together with them in the clouds
to meete the Lord in the Ayre, and so shall
we for ever be with the Lord.

This hope of the resurrection hath
ever been a singular consolation to the
godly in their afflictions; whence Ter-
tullian saith, that the confidence of a
Christian is in the resurrection from
the dead: Example hereof is in Iob; in
the midst of his afflictions he said, I
know that my Redeemer liveth, and that he
shall stand at the latter day upon the
earth: and though after my skin wormes
destroy my body, yet in my flesh shall I see
God. What can be more manifest? No
man (after Christ) than he before, could
speake more plainly and certainly of
the resurrection. From the confidence
of our resurrection, we contemn things
present in hope of the future: for all
flesh shall see the salvation of God.

Of the resurrection. *Esa* saith, *Cha.*
26. Verse 19. The dead men shall live,
together with my dead body shall they a-
rise; awake and sing, ye that dwell in the
dust: for thy dew is as the dew of berbes,
and the earth shall cast out the dead. At
that time the people shall be delivered
every

Esa. 26. 19

Dan. 12.1

every one that shall be found written in the Booke. Ezekeiell hath it very plaine in Chap. 37. ver. 12. Propheſie, and ſay unto them, thus ſaith the Lord God: Behold, O my people, I will open the Graves, and cauſe you to come out of the Graves, and bring you into the Land of Iſrael, and ye ſhall know that I am the Lord, when I have opened your Graves, O my people, and brought you up out of your Graves, and ſhall put my Spirit in you, and you ſhall live: and I ſhall place you in your owne Land, then ſhall you know that I the Lord have ſpoken it, and performed it, ſaith the Lord.

Thus may you ſee, that all the dead muſt ariſe and come to judgement: and you ſee how, and by what means our bodies ſhall be raiſed, namely, by the mighty and wonderfull power of the voyce of the Lord Jeſus. Let us come now to the Uſes.

Uſe. I.

Fiſt, ſeeing of what death ſoeuer men ſhall dye, either by fire, or water, or howſoeuer, they muſt one day come unto judgement: Let us then beware of that ungodly thought, and devilliſh perſwaſion that runs in moſt wicked mens mindes, that thinke that when they dye, there is an end of all their miſery; and although they have beene very grievous and horrible ſinners,

sinners, yet if they escape till death, all is well. And thus they think that they, and their sins, shall be buried together. No, no, (poor soules) they do much deceive themselves. Howsoever thou dyest, thou shalt come to judgement; and death is so far from ending thy misery, that it is a broad gate to let thee into it. For so soone as the rich man dyed, he was presently in hell torments. And therefore let us take heed how we wish, as foolish men doe in their sicknesse, old age, or misery: Oh, I would I were dead, then I should be out of my paine. Ch no, no, if thou be not the childe of God, & a repentant sinner, it had been better for thee never to have been borne, or to be a Toad or a Serpent. And thou shalt finde that death is so far from easing thy paine, that it shall bring thee ten thousand times more pains and torment, even in hell fire for ever. Therefore, let us not thinke that death shall end the miseries of wicked men.

Luk. 16.

Use 2.

Secondly, seeing that all men must rise unto judgement, & by what meanes soever they dye, they must be called to accompt. This is a wonderfull comfort unto Gods poore children; who abides more trouble and griefe, than they? who be more hated, reviled, crossed, and wronged than they? so as their

life here for the most part is nothing else but a life of misery; but their comfort here is this, that they shall rise againe, and then the case shall be altered, then their misery shall be turned into felicity, joy and happinesse. Hast thou been poore here? Then thou shalt be rich; and possesse a happy Kingdome as Lazarus did. Hast thou been hungry and thirsty here? Then thou shalt taste of the Tree of life. Hast thou been wretched and naked here? Then thou shalt be clothed with the precious robes of Christs righteousness: And instead of the rags of infamy and reproch, which we must put on here, We shall be crowned with a crowne of immortall glory, &c. Again, unto the wicked and ungodly it is not so with them: but they having taken their pleasure here, and received their portion in this present world, shall arise now unto judgement, to heare the bevy sentence of condemnation denounced against them, and now to be cast into the Lake that burnes with fire and brimstone for ever, which is the second death.

Luk. 16

Use. 3.

Thirdly, seeing St. Iohn saith, That all shall come to judgement; these bodies of ours, though they be drowned, though they be burned to ashes, or howsoever they be consumed: yet they shall rise againe either to life eternall,

ternall, or death eternall: should not this make us all (beloyed) for to looke unto our selves, to take heede we doe not use our bodies to the dishonour of God, knowing that our bodies are the living Temples of the Holy Ghost? Wouldst thou have thy body to be partaker of Life, Felicity, Glory, and salvation in Heaven? Then use thy body now to the glory of God upon earth, to honour his holy Word, to sanctifie his Sabbath, &c.

But if thou use thy body unto sin, to swearing to drunkenness, whoredom, &c. then know, that thy body shall rise againe to judgement, to be tormented for ever. Doe but behold the rich Glutton who had abused his body in surfeiting, and in drunkenness, &c. and what became of it? was he not fearefully tormented in Hell at last? And likewise he had given his Tongue unto swearing, &c. Now he cries, *His tongue, his tongue*: Oh that all sinfull wretches could but thinke of this one example of Gods judgments, that if they abuse their bodies as this man did, that they shall then taste of the same judgement.

Wouldst thou have thy body glorified? then glorifie God in thy body: Doe st thou thinke that thy soule shall

Rom 6.2

Vſe. 4.

To moderate our mourning for our friends departed.

John 11.
Acts 8.Thes. 4.
3.

be ſaved, and thy body glorified, if thou uſe the members thereof to ſinne, to uncleaneſſe? &c. Oh no, let us not deceive our owne ſoules, it cannot be: for ſaith the Apoſt'le, *How can we that are dead to ſin, yet live therein?*

Fourthly, ſeeing that the Holy Ghoſt ſaith, that what death ſoever wee dye, *We ſhall all riſe againe;* and Gods children, onely they ſhall *riſe to life and to glory*: This muſt teach us not to weepe and mourne immoderately for our friends deceased; for it is a kind of envy to bewaile thoſe that are at reſt, and gone to happineſſe.

True it is, that our Saviour Chriſt wept for *Lazarus*, and the Diſciples made great lamentation for *Stephen*; & ſo we have great cauſe to mourne and weepe, when as ſome ſpeciall member of the Church is taken away; we may not be as ſtocks or ſtones, or ſenceleſſe creatures without affection. It muſt needs grieve the heart of a Husband to part with a loving, goodly, and religious Wife: But here is a meane for this mourning, to moderate our weeping, that we weepe not, and mourne not over-much, for they ſhall riſe againe. I would not have you ignorant, brethren, concerning thoſe that be a ſleepe, that you ſhould mourne as they that have no hope.

VVhere

VVhere the Holy Ghost tells us, that the dead in Christ, doe not dye properly, but lay them downe to take a sweet sleepe, after their long and tedious labours and troubles in this world: and afterwards they must rise againe to life, to happinesse, to liberty, to glory, and saluation. VVherfore then should we mourne so excessively, and weepe and lament at the death of our friends, seeing they doe not perish, they are not cast away? Oh no, their soules are presently in joy; and their wearied bodies are at rest in the Grave, as in a bed of downe, to take a sweet sleepe untill the day of judgement, and then they shall rise to glory. And whether this separation shall be a voyce, by a secret guiltinesse of our owne consciences, it is all one; for all must arise and come to this judgement: The Angels they shall obey his voyce, they shall be his Reapers at this great day of Harvest, and they shall make a separation at his word; for by the power and Omnipotency of Christ shall this separation be. Therefore let us endeavour to dye to sin, before we dye to nature; and let us strive to bury it, before it bury us: For sinne brings onely accusation and shame in this life, and utter perdition in the life to come. Therefore, O Lord,

let my eyes be as a well-spring, every morning to shed forth teares of true repentance for my iniquities.

And they were judged every man according to his workes.

Now marke I pray you, how the Holy Ghost repeats this point againe and againe, he beates often upon it; he said before, The Bookes are opened, and the dead are judged according to those things written in the Bookes. And now againe he saith, they were judged every man according to his workes. What should bee the cause why the Holy Ghost so often repeats this point, and beates to upon it againe and againe? I answer, the cause is this, because we are hardly brought to beleue this point; hardly perswaded of so necessary a matter: for hardly one of a thousand beleeveth this, that he shall be judged according to his workes. It is a hard matter to perswade men and women of this, that they must give an accompt of their workes. Tell the wicked sinner of his ungodly wayes, of his prophane, effeminate, contempt of Gods Word, &c. And what doe they say? doe they quake & tremble? doe their hearts and loulcs

even

even year in them. Oh, no, no; they flatter themselves with this conceite, *God is mercifull*; or say, *God forgive mee*, I thought not of it, I am urged to it: And thus they make the mercies of God a pack-horse for all their abominations; and thus it is in the vile heart of man, to thinke he shall never come to account for his sinnes, that he shall never be called to a reckoning for them, and receive his reward according to his workes, whether they bee good or evill.

How needfull is it then for all men that are so blinded with ignorance, & so deluded by the Devill & their own imaginations, to pray unto the Lord for the assistance of his holy spirit, to guide them in all their wayes, and to mollifie their hard and obdurate hearts, that they may be sensible of their wicked actions; acknowledging with the true penitent sinner the wrath and judgments of God due unto them for every sin; and to render all possible thanks for the preservation of their lives from day to day: so shall they with a quiet conscience be comforted in this life and end their daies with assurance of a joyfull Resurrection in the life to come.

The end of the Third Sermon.

The

The Great Affize.

The Fourth and last Sermon, treating of Death and Hell; and also of the joyes of Heaven.

Revel. 20. VERSE 14, 15.

14 And death and hell were cast into the Lake of fire; this is the second death.

15 And whosoever was not found written in the Booke of Life, was cast into the Lake of fire.

IN handling of this weighty point of Religion, the second comming of Christ to Judgment, we have learned from the mouth of God, first, what manner of person the Judge shall be; namely, he shall come like a mighty Prince, with great Power, Majesty, and Glory, with an innumerable company of Arch-angels, and Angels, with all the Host of Heaven, there is the number of them that shall appeare at the last day; even all, and leave heaven empty, as it were of Angels; for at this sentence the whole Trinity will be present; so that there will be no need of Angels in Heaven to doe any Office to waite upon God, or to the Holy Ghost.

Ghost, while this sentence is past, unto the great comfort of all his poor members, and to the terrour and amazement of all his enemies.

Secondly, we have seene who shall be judged: *Both great and small.*

Thirdly, the manner how judgement shall proceed; namely, *by the written Records, which are the booke of mens consciences.*

And now in the last place we are to come unto the execution of judgement upon the wicked, Reprobates, and ungodly, in these two last verses; for when judgement is pronounced according unto their workes; when Christ Jesus, which is the second person in the sacred Trinity, shall say unto them. *Depart from me ye wicked into hell fire, there to remaine for ever with the Devill and his Angels, &c.* Then immediately the execution of this sentence shall follow: for saith Saint Iohn here, *And death and hell were cast into the lake of fire: that is the second death.*

First, we are to enquire and seeke the true meaning of the text, because every word may move a question. For,

First, what is death, that he should be cast into Hell-fire? Is Death any creature? Is Death subject unto paine and torment? Sure no: death is no body,

4.
Circum-
stance is
the exe-
cution of
this judg-
ment.

Quest 1

dy, it hath no sence nor feeling; *Death* is no creature, but onely the deprivation of Life. Againe what a strange speech is this, that *Death shall be cast into hell*, how can this be?

Quest. 2 Secondly, what is meant by the *Lake of fire*? Is hell a water or fire like to our fire?

Quest. 3 And lastly, we are to consider what is meant by the second death, into which all reprobates must bee cast without recovery.

What is meant by death and hell. - First, here by *Death* and *Hell* is meant, not death it selfe, or hell it selfe, but the heires of death and hell; that is, all the reprobates that shall be cast into hell-fire, and there abide for evermore. Thus then you see what is here meant by death and hell; namely the heirs of death, and fire-brands of hell; all reprobates, all stiffe-necked *Pharisees*, all bloody *Cains*, all covetous *Devils*, all treacherous and betraying *Judas*, all impenitent sinners that live and dye in their sins, *All these shall be cast into the Lake of fire.*

se. 1. Seeing the holy Ghost gives these titles and names unto all wicked and ungodly sinners; even *Death* and *Hell*; surely this shewes the wonderful misery, and the cursed state of all those that live and dye in their sins without

re-

repentance. Alas it is so woefull and damnable, that they be even called Death and Hell it selfe.

Oh then let a sinners, that live and delight in sinne, take heed unto themselves. You do behold the woefull misery of all impenitent sinners: Namely, that they are no better then the vessels of wrath, the heires of eternall death, & fire-brands of hell for evermore. Oh that a'l sinners could fore-thinke of this woefull misery that hangs over their sinfull heads. What a strange kinde of speech is this? and of what force? when God calleth such reprobates, even death and hell it selfe. Ah poore wretches; ah miserable and woefull creatures, which are but death and hell it selfe! Oh would that the drunkard, the swearer, the prophane of the Lords day, the adulterer &c. could apply this to heart: that howsoever they see not their misery, nor the woefull estate wherein they live, but cheare themselves in their sinfull ways yet they are no better than the heires of vengeance, and wrath of God; nay indeed, very Death and Hell it selfe; and one day the vials of Gods wrath will be powred upon them.

Note.

True it is that many wicked men do as the people did in *Esayah* his time; though

Esay :8
11.

though they lived in horrible sin, Yet they made a league with death, and were at an agreement with the grave; They had taken a Lease of death and hell; as the rich man, which said to his soul, Soule take thine ease, for thou hast goods and riches laid up for many years; and so live in sinne by licence, without any punishment: but the Lord tels them, he wil break their covenants, and disannull their agreements. And although they have lived a long time in sinne, yet in the end death will knock at their doores, and he will lay hold upon them, and they must pay full deare for their long lease, even the losse both of body and soule for ever.

And is not this the daily practise of most men and women at this day? Do they not even make a covenant with death? and do they not labour to bee at an agreement with hell: men live in swearing, lying, drunkennesse, &c. & yet they thinke they shall never dye, they doe imagine they shall escape for all their sinnes. But (poore soules) let them well know, that death and Hell will seize upon them. Nay, if they live and dye in their sinnes without Repentance, let them knowe that they bee no better than Death and Hell it selfe,
and

and they must be cast into the Lake of fire.

Here we may behold what a horrible and cursed thing sinne is in the sight of God; for sin maketh men become guilty of eternall death, and fire-brands of Hell. As we see when a Traytor is executed for treason, his son smarteth for his offence: Even so sin, which is Treason against the Majesty of God, when wee have brought it forth, it bringeth us to death and bell; For death and bell is the reward of sinne.

Use 2.

Shewes the horrible nature of sinne.

And death and bell were cast into the lake of fire. Would you know what shall become of the prophane wretches of the world? or what shall become of the blasphemers? would you know what shall become of the adulterer, drunkard, Idolater, swearer &c. Saint Iohn saith here in plaine termes, They shall be cast into the Lake of fire. Thus was the rich Glutton, Luk. 16. for his excesse, drunkenness, and want of pittie, &c. cast into this woefull lake of fire: And thus shall all impenitent sinners one day be cast into this terrible, and woefull lake of fire.

Now if a blasphemers, or an adulterer &c. should have but this punishment, to hold one of his fingers in the flame

Luk. 16.

flame of a candle one quarter of an
 houre, how could he endure it? but if
 a man should be roasted alive upon a
 gridiron, or boyled in a Cauldron of
 moulten Lead, what misery were this?
 whose heart would not quake & melt
 to thinke of it? Oh, these are nothing
 in comparifon of those most extreame
 and endlesse torments in this lake of
 fire, when both body and soule shal
 burne and boyle, and as it were frye, &
 yet never be consumed in those scorch-
 ing flames, which cannot be quenched.
 All men almost are afraid to commit
 treason, because Traytors are so grie-
 vously punished: they are drawne,
 hanged, and quartered: But alas, men
 are not afraid to commit treasona-
 gainst the King of heaven, though they
 must be cast into a Lake of fire for e-
 vermore. Men are afraid to offend a
 Prince for feare of death: and yet our
 Saviour bids us, *Not feare them that ca*
kill the body and can doe no more: but to
feare him that can cast both body and soule
into hell fire.

Math. 10

And yet we may see, that men and
 women be more afraid to offend man,
 than God *that can cast both body and soul*
into Hell for ever.

If wee should behold a little child
 fall into the fire, and heare it cry piti-
 fully,

fully, and the very bowells should be burnt out, Oh how would it grieve us and make our very hearts bleed within vs? How much more then should it grieve us for to see, not a child, but even our owne bodies and soules cast away for ever by sin, into the Lake of fire, that cannot be quenched? If a man should come amongst us and cry fire, fire, thy house is all of a flaming fire, thy Corn, and thy Cattell, thy Wife, and Children, and all that thou hast were consumed by fire: Oh how would this astonish us! it would make the very haire to stand upright upon our heads, and teares to gush out of our eyes. Behold then, and see the spirit of God cries out fire, fire, even the dreadful fire of Hell gape, ready to devour, not thy House, thy Come, or thy Cattell, but thy poore soule, and that for evermore: O then how should this breake our hard and flinty hearts asunder, and make our hearts to bleed, if we have any sparke of grace, any care of our soules that they may not be tormented in this Lake of fire for ever?

I will leave the further handling of this point untill I come unto the next Verse, where the Holy Ghost saith againe, the better to make it sink into our hard hearts, *That whosoever is not found*

Note.

found written in the Booke of Life, shall be cast into this Lake of fire.

A double
death.

Now by Fire in this place we must not conceive a materiall fire, like unto ours: But the Holy Ghost meaneth here, even the second death. That is not of the body onely, but of eternall Death, or Damnation both of body and soule for evermore. This is the second death, and by this we may plainly see there is a double death; there is the first death, and then the second death.

Death is
a curse to
the wicked.

A blessing
to the
godly.

Rom. 8. 1

Wherein
the se-
cond
death
consisteth

The first death is the separation of soule from the body, and this is common unto all; the Children of God doe dye this death as well as the wicked; yet there is some difference; for death is no curse to the Children of God because Christs death hath taken away the sting of death, it can neither dismay nor hurt them. No; it is just as a doore to let our soules into the Kingdome of Heaven. But the second they never taste of; No Child of God needs to feare the second death: For there is no condemnation to them that are in Christ Iesus. Now, as the first death is onely a separation of the soule from the body; so the second death is a totall and also a small separation both of soule and body from God for evermore. And this second death doth stand

prin-

principally in these three points.

First, that all the wicked and ungodly sinners that live and dye in their sins, shall be punished with everlasting destruction, being severed from the blessed presence of the Lord for ever. and from the glory of his power, *2 Thes. 1. 9* Oh what a woefull death is this to be plucked and haled from the blessed and comfortable presence of God? Whereas our Saviour Christ saith, *Mat. 5. 8. That our happenesse, and all the joy of Gods children shall stand, in the beholding of God, and being in his presence for evermore.* Then what misery, and what woe will this be unto the wicked, to be cast out of the glorious presence of the Lord for ever, seeing he alone is the fountaine of life and happinesse.

1.

2.

Secondly, the second death stands in this, that wicked men and women shall not only be severed in body and soule from the blessed & glorious presence of the Almighty for ever, but they shall be cast into the lake of fire, and have all their abode with the Devils, & all the damned spirits in Hell, where there is no joy nor comfort, nor ease; but weeping & wailing, and gnashing of teeth. If a man should be cast into a deep and darksome Dungeon full of Toads and Serpents, what comfort I pray could

he

Mat. 25.4

he have but to wish for death? This is the death that all unpenitent sinners must dye; they must be cast out of the sweet and comfortable presence of the Lord Jesus Christ, and bee throwne head-long into that terrible Lake of fire and Brimstone, there to bee tormented for evermore.

Mar. 13
24.

Thirdly, then the third thing wherein this second death doth consist, is that all reprobates shall bee punished with everlasting perdition; they shall bee tormented in body and soule with unspeakable torments, the wrath and vengeance of God shall seize upon them, & feede on them, as fire doth on Pitch or Brimstone; where they shall be ever burning and boyling, and yet never consumed; ever in paine and torment, and never have ease. And to shew the wonderfull torment of Hell, of this second death, our Saviour compareth it unto a Furnace of fire: Now what a woefull torment is it to bee cast into a Furnace of fire, and there to lye many thousand yeares therein? This is a torment that cannot be expressed. Again he saith, *That their worme shall not dye, and their fire shall not be quenched.* Now what might a man doe, if hee should have a worme alwaies cawling in his belly, gnawing at his heart? This

Esay 66.

is

is the state of all wicked men and women; they shall alwaies have a worme, even griefe and anguish of heart, ever gnawing at their hearts, and biting at their Consciences; and this worme shall never dye, nor kill them, but bee ever gnawing & wounding them. And this condition of the damned in Hell is miserable in three respects.

First, in regard of the degrees of it

Secondly, in regard of the place.

And thirdly, in regard of the perpetuity thereof.

The first appeares in the losse of the blessed Communion with God the Father, Son, and Holy Ghost, In whose presence is life, and at whose right hand there is pleasure for evermore. And thus shall the wicked be punished at that day, with everlasting perdition from the presence of the Lord.

A second degree of their misery consists in the society they shall have for ever with the Devill and his Angels, according to that of our Saviour, Depart from me ye cursed into everlasting fire, prepared for the Devill and his Angels.

A punishment which wee may ghesse to be intollerable, to burne, and not consume; to live, and have no end, it includes all woe and crosses whatsoever: Cursed of Christ himselfe, cursed

The misery of the damned after death for h.

2 Thes. 1.

Mar. 25.

41.

sed of the Angells, whose curse wil alwaies be, and that is in their consciences: Cursed shall they be likewise of the Devills themselves, whose curse shall be alwayes in tormenting them; never have rest, never have ease; perpetual'y howling and crying, which is their musicke; their joy, nothing but cursing and blasphemy.

But especially in respect of that hor-
 rour, torment, and paine that shall seize
 upon the bodies and soules of all wicked
 and ungodly men, at the last day,
 which shall be such as shall make
 them cry out unto the Rocks and Mountains
 to fall upon them and cover them,
 when there shall be tribulation, anguish, and
 wrath upon every man that doth evill.

Ro. 2. 8. 9

Secondly, the place shall adde likewise to their misery, and that is in hell, the proper place of the damned after death: This in the Scripture is called Hell, the bottomlesse Gulfe, utter darknesse, the fearefull Tophet, the Dungeon of despair, the burning Lake, the hollow Cave and Chaos of all confusion; the grave of perdition, whose furnace is alwayes burning, whose fire is made by Gods wrath, and his power upholds it; and it is blowne with the bellows of his indignation, it is unquenchable, ever prepared for the Devill and his Angels: And therefore Christ bids
 them

them, Goe yee cursed into everlasting fire, &c. and all to shew the miserable condition of those that are there.

And last of all, the eternity of the punishment that the damned shall suffer there, adds not a little to the misery of the wicked, they shall suffer and endure the heate and burthen of Gods wrath for ever; It shall never have an end, it shall be without all hope of intermission: for so saith St. Iohn, *The smoake of their torment shall ascend evermore, and they shall have no rest day nor night.* What a punishment this will be, let all men and women consider: First, it is the losse of Almighty God, and of his glorious and most blessed presence, which the Saints and Angels alwayes enjoy; which is his love, his mercy, his bounty, his beauty, his gracious aspect, and all his eternall Attributes: the losse of heaven, which is unspeakable, past the thoughts of man; the losse of the society of all the holy Martyrs, Angels and Arch-angels, the glory, riches, and treasures for ever, and never to have an end. So then you see by this which hath bin spoken, what this second death is, and also wherein it doth consist.

Now all the question will bee, who shall be cast into this Lake of fire, who

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are

Rev. 14.
11.

Who
they be
that shall
partake
of the
second
death.

are they that shall dye the second death, which is such a miserab'le and woful death; for there is no man or woman that liveth, I think, but they suppose that they shall escape this death, they hope they shall be saved, and so escape this flaming fire, and by that hope they defer their Repentance till their old age, till they have no other employment. And therefore now you shall see who they be that shall be cast into it: Looke, there are some marked out unto us, *Rev. 21. 8. The fearefull and unbelievers, and abhominable, and murdurers, and whoremongers, and sorcerers, and lyars, &c. shall have their part in the Lake that burneth with fire and brimstone, which is the second death.* So then the holy Ghost telleth us, that all impenitent sinners shall be damned, and be cast into this Lake of fire, which is the second death; for after this there is no repentance, no recovery: there will be a great gulfe, as *Abraham* told *Dives*, betwixt the godly & ungodly; the godly see & behold the ungodly in hell, as *Lazarus* did *Dives* in hell torments.

Then what a strange thing is this? The holy Ghost telleth us who shall be damned, and cast into the Lake of fire; all impenitent sinners; the blasphemers, the drunkard, &c. and yet no man

man (almost) will believe this. Well the Spirit of God cannot lye: He saith, *that all the wicked and ungodly sinners shall be cast into the Lake of fire, which is the second death.* Now tell never so wicked a wretch of his sins, as his swearing, &c. and what will he say Tush, God is mercifull, I hope I shall be saved: Is not this, I pray, to give the Holy Ghost the lye? Tell the Drunkard, or the prophane of the Lords day, that they must one day give an accompt of this their ill language, and rude behaviour, or that they shall be damned; do they be'eeve this? Oh no, no; for if they did beleeve it, how durst they be so bold to live in sin? Well, howsoever these vile wretches say, they hope to be saved as well as the best of them all; yet know, this is the Truth of God; the Holy Ghost telleth us plainly, *That all unbelievers, and thieves, and murderers, &c. shall bee cast into the Lake of fire and brimstone, which is the second death.*

But unto you, whose hearts do tremble for feare of these things, whose soules doe melt for feare of this same second death: if you would know how to escape this terrible Lake of fire, and how to avoyd this second death, which is the eternall damnation and torment

Such as
have part
in the
first Re-
surrecti-
on: shall
escape
the se-
cond
death.

both of body and soule; you shall see how the Spirit of God doth not onely shew you how to escape hell, but to cometo Heaven; not onely to avoyd damnation in this Lake of fire, but to obtaine Salvation & joy in the blessed and glorious presence of God for evermore. Now see what the Holy Ghost teacheth in the first verse of this Chapter, *Blessed and holy is he, that bath his part in the first Resurrection, for on such the second death shall have no power; but they shall be the Priests of God, and of Christ, and shall reigne with him a thousand yeares, that is for evermore.*

So then would you know what manner of men & women shall escape this second death, and eternall damnation in this lake of hell fire? why the holy Ghost saith, they, and none but they, that have their parts in the first Resurrection. So it is manifest in these words that there be two Resurrections, & also a double death: the children of God have a double resurrection and one death, but all wicked & ungodly sinners have one resurrection, & a double death. So then let us see what is meant by this first Resurrection, namely, our rising out of the grave of sin, to newnesse of life: this is the first Resurrection. *You that were dead in trespasses*
and

Rom. 6.4

and sins bath be quickned. And we are buried with Christ in Baptisme, that like as he rose againe to the glory of his father, even so wee should walke in newnesse of life.

So then, would you know whether you shall escape eternall fire in hell, even this second death? then look unto your owne soules; are they dead to all your old sins, and new sins? Are you quickned in the inner man? Doe you hate sinne as well when it is committed by your selfe, as by others? Doe you labour to mortifie and keepe under the workes of the flesh, and walke in all holy duties of obedience, both to God and man? Remember what is said, *There is no condemnation to them that are in Christ, which walke not after the flesh, but after the Spirit.*

Blessed and holy are they that have part in the first resurrection: and where hee shewes that none shall be blessed, none shall have part in the first Resurrection, and be freed from the second death, but such as be sanctified to live a godly life, that are partakers of the first resurrection. And therefore if you desire to be blessed, and to escape the second death, which is everlasting damnation both of body and soule, then

Vse.
Comfort
to the
godly.

labour here to live a godly life; for these two, *Iustification* and *Sanctification*, cannot be levered.

And this is a very great comfort to all the true members of Christ, that do repent, and leave their sins, and doe strive to conquer their unruly passions, bearing what wicked men lay upon them patiently, and strive to live a godly life, though they be in misery, in poverty, in want, and in the end dye the first death of the body, yet they shall be freed from the second death, that is from eternall death; the gates of Hell shall not prevaile against them. And therefore as you love your soules, as you desire to be blessed and to escape eternall damnation, which is the second death, Labour (I say) to have a part in the first Resurrection, to dye unto sin, before we dye unto Nature, and live in newnesse of life.

But as for wicked and ungodly sinners, that live in sin, delight in sin, that have no part in the first Resurrection; their case is wofull, they be subject to the second, that is, eternall death and damnation: *For if ye live after the flesh, ye shall also dye.*

Rom. 8.
Rom. 6.

And therefore deceive not your selves as many do, which thinke if they come to Church, heare the Word, receive the

the Sacraments, all is well, they hope God will be mercitull to them, and hope they shall not be damned. Well, mark what I say, thou mayst come to Church duely, thou maist heare the Word of God as long as thou livest, thou maist receive the Sacrament as often as thou wilt, but if thou hast not thy part in the first Resurrection, that is unlesse thou live a Godly life; unlesse thou mortifie thy filthy finnes and ungodly desires; unlesse thou become a new creature, surely thy estate is lamentable, and thy part is in the Lake of fire and brimstone, which is the second death. And therefore let no man deceive himselfe to thinke, because he heares the Word, professeth the Gospel, receives the Sacrament, that therefore he is well enough: No, No, though thou heare never so much, if thou live in sin, in swearing, drunkenness, &c. thy estate is as woefull as before, because thou art not freed from the second death.

And marke this difference; the children of God have two resurrections & one death: they rise from sin in this life unto a newnesse and holinesse of life; and they rise at the last day unto eternall life in heaven, and therefore truly blessed. But gracelesse and godlesse

Note.

sinners have two deaths, and but one resurrection: they dye in sin here, they are dead in sinne, and delight in sinne here, and so they dye the first death of the body; and eternall death, *the second death of body and soule in hell.* And as they never had part in the first Resurrection: so the second Resurrection is onely to judgement, to death. Nor is that all, to dye, and to goe to hell: for they shall be in a Sea of miseries, and in an Ocean of calamities; fire continually flaming about them, and yet not wasted, nor they consumed; then the worrne of their consciences, which they never felt in their former life, shall bite and gnaw within them, rage and madnesse, and wrathful indignation be among them. When they shall looke up, and behold the Angels, and Saints triumphing and rejoycing; what a terrour will this be to them, to behold nothing about them but fearefull blacke devils to affright them, brimstone and hot burning coales under their feete, the revenging hand of God over them, and his Angels powring forth the viols of his wrath and indignation upon them, never ceasing, no intermission: for their torments shall bee both comfortlesse and endlesse: they shall be alwayes dying,

dying yet never dead; they shall be al-
 wayes in the flame, and yet not have
 any hope to be consumed. Their meate
 shall be griping hunger, and famine
 intollerable; their drinke shall bee
 Lakes of fire & brimstone; their plea-
 sure shall be howling and roaring of
 soules deformed fiends accompanied
 with Devils, barbarously and cruelly
 handled. Thus heaven they have lost,
 which cannot now be purchased; hell
 they have received, and the place must
 needs be endured; and looke how ma-
 ny finnes and offences they have com-
 mitted, and run on Gods score, which
 their owne consciences can testifie. To
 many kinds of tortures and punish-
 ments are severally provided for them
 in hell. O how many causes of weep-
 ing and dolefull crying shall those mi-
 serable wretches then endure? They
 shall howle and weepe because they
 cannot be heard, nor yet appeale from
 Gods dreadfull iudgements; They shall
 weepe and lament, because their plea-
 sures which they enjoyed in their life-
 time, have bin the onely cause which
 hath brought them to all these woes &
 sorrowes; They shall weep & howle
 and cry, and p^r manpity themselves, and
 shall weepe with bitter teares, because
 they shall know their miseries are past

all recovery, and their repentance too late: Then they will begin to curse their Birth-day, and their Parents which brought them up, and the paps which gave them suck shall they ban and curse; and the place and ayre that gave them their first breath; and will cry, woe, woe, that ever I was borne to neglect Gods Commandments, & to breake his Lawes, and neglect his Ministers and holy Word, running after my owne inuention, and thus have I iustly deserved hell fire forevermore.

And therefore if you would live when you be dead, you must dye to sin while you be alive: Onely the penitent sinner shall live for ever in eternall life; onely those which dye to sin, shall escape the second death. But the impenitent, that lives and delights in sin here, shall dye for his sins eternally; nay, he shall never taste of the life to come: but as he would not labour to have his part in the *first resurrection*, so he shall be sure to have his portion in the *second death*; which is to suffer a thing, that it might make even the *sinners* heart to die. He is placed, as you see in fire burning for ever, without any ease or end, and never to consume, nor waste away: Oh then let us looke

unto

unto it, and labour to have our part and portion in the *first reſurrection*, and then ſhall the ſecond death doe us no harme; but wee ſhall live in joy and happineſſe for ever in heaven with the Almighty, and all the Angels and Arch-angels and holy Saints ſhall bee our companions for ever, and without end.

15 And whoſoever was not found written in the Booke of Life, was caſt into the Lake of fire.

TH E former Verſe did ſhow to us the execution of the laſt judgment upon all wicked & ungodly ſinners, and of that we ſpake the laſt time. Now in this verſe wee may obſerve the different eſtate of the children of God, and of the wicked: for as there be but two ſorts of men, good and bad, Bleſt and Reprobate, penitent and impenitent; the children of God, and the limbes of Sathan: So there be but two places, Heaven and Hell, joy and paine, the right hand and left: And the reward ſhall be according, either bleſſed or curſed; for ſo St. Iohn ſaith here, *The Bleſt ſhall have eternall life: But they that be reprobates, ſhall be caſt into the Lake of fire.*

Fiſt,

First, concerning the Elect, and those that be chosen in the Lord Iesus, and whose names be written in heaven: As their lives doe differ from the wicked, and ungodly, so their estate after this life is far different; for they shall be blessed and happy for ever. And if you doe aske, what is the blessednesse that all the Elect shall have? I answer with Paul, *The eye of man never saw it, nor ever entred into the heart of man to conceive the hundredth part of this happinesse*: Yet we may out of the Word of God gather some relish of it, as it is described unto us.

I.
Wherein
mans
happines
in death
consists.

1 Cor. 15
28.

Mat. 35.

2.

Rev. 21.

1 Cor. 15.

18.

And first and foremost this blessed estate of the godly at the last day, stands in this, that God shall be all in all unto us: What good thing soever the heart of man can wish, that will God be unto us. If thou desire wealth, God will be it unto thee; if honour or pleasure, Almighty God will be all in all unto us; nay, every child of God shall have, as it were a Kingdomo, *Come yee blessed, come*.

Secondly, in the Kingdome of heaven there shall be no manner of want; for we shall be freed from all sin, and all defects in body and soule shall be supplied: And although we see God now but in part, yet then we shall behold

hold him face to face, unto our eternall comfort; not as in a glasse darkely; but see and behold him even as we are teene, and beheld perfectly: and Jesus Christ, the Lambe of God which hath bin our Advocate; and the Vision of the holy Ghost not like a Dove hovering, but perfectly and directly; and we shall then for evermore live in his blessed presence, and reigne with him forever.

Thirdly, then all the Elect shall be like unto Christ Jesus: so saith Paul, He shall change our vile bodyes, and make them like unto his glorious body. Christ was most holy, pure, incorruptible, and glorious: even so shall we be; we shall be for ever freed from sinne; Sathan. Death, Hell, and the Grave. And at the point of Death let us intreate the Lord, that he would be a Fountaine of ever-living Water to besprinkle our soules and hearts, for his Sons sake Christ Jesus.

Fourthly, in heaven wee shall reape endlesse joy, and eternall happinesse; and shall delight in praising of God for ever; so as we shall keepe a perpetual Sabbath, and joy in the service of God for ever. Oh it is a great happinesse to bee in the presence of God, for there is glory, and honour, and true content indeed: where we shall have joy

Ich: 17-3

Rev: 21.

Ps: 7-15.

Rev: 22.

3ⁿ

3

Phil: 2-24

4

Psal: 16

11.

joy without sorrow, a day without night; no valley of teares, but a Syon of glory, and endlesse comfort. And this shall be done unto all which feare God, and whose names shall be found written in the booke of Life.

Vse.

Mal. 3-14

Oh then, cursed be these men and women, which thinke and say, It is in vaine to serve the Lord: or as Pharaoh said, *Who is the Lord that I should feare him?* Oh no, then men shall know it is not in vaine to serve the Lord: for if we will not be carefull to keepe a good conscience, & serve God aright, and so goe to heaven by example; we then must expect to goe to hell with the wicked for company; nay, God will put a difference betweene them that serve him, and serve him not. And this should encourage all men to labour to abound in holy duties, seeing God will reward even the least worke of faith.

If thou give but a cup of cold water in the Name of Christ, verily thou shalt not lose thy reward. Though our workes cannot any way merit yethee wil in mercy, for his Son Christs sake, thus crowne the good workes of his children.

And seeing a few shall be saved, O let us labour to be of that little flocke,
let

Iesus above all things seeke this kingdome of God. If thou obtaine this thou art happy and blessed, although thou lose all the world besides: And if thou lose it, thou art miserable and wretched, though thou win the whole world. ¶ then what mad men are we, if we doe never seeke for this, or dream of heaven, untill we have one foote in the grave, or in hell? ¶ *Iesus* not then thinke to gaine a Kingdome so easily; we cannot goe to heaven on beds of Downe, but wee must strive to enter therein; not easily, we must take pains, for what is got without? And as life is sweet, joy, riches, honour, and pleasure are sweet: So to have them forever, without feare of losing, this is a blessed thing; for so it is with them that be in possession of this Kingdome; they shall be out of all feare to lose it, and shall reigne with Christ for evermore.

Thus (in some sort) you may conceive the blessed and most happy estate of all the Elect and faithfull children of the Almighty, which ought to stirre us to repent, & turne to God, while wee have time and space.

But what shall become of the rest, the ungodly sinners? of them whose names be not written in the Booke of Life? Alas poore wretches, distressed soules!

Mar. 25.

soules! it grieues me to thinke of them, it would make a mans heart for to melt, to thinke on their most woefull misery: And I quake to speak, or thinke what shall become of them after this life. The holy Ghost saith here, *They shall be cast into the Lake of fire*: what then shall become of the swearer, drunkard, &c. *They shall be cast into the Lake of fire*. And so saith Christ, *Go ye cursed into everlasting fire, &c.* This is their end, and this is their portion for evermore. Ah miserable wretch, ah wretched creature, ah miserable sinners, it had bin far better for them they had never bin borne, or had bin rather Toads or Serpents than men: For besides this, that they shall be cast out of the glorious and comfortable presence of Almighty God & his holy Angels, *They shall be cast into the Lake of fire for ever*.

Concerning which Lake of fire, into which all impenitent and hard-hearted sinners shall be cast for ever, I have already described it unto you, and for a conclusion, to put you still in mind of this Lake, this hell, this Tophet, this place of torment, which will never have end: I will set downe three speciall points, and that briefly.

First, the extremity of it.

Then secondly, the perpetuity of it.

And

And thirdly, that it is remediless.

All which well considered, methinks it should make the flinty hearts of sinners to melt, and to breake in pieces, for feare they doe come into this place of torment, into this Lake of fire.

And seeing the spirit of God doth re-
peate it againe and againe, that all re-
probate sinners shall be cast into the
Lake of fire, it is to shew, that men doe
little consider of that, they do not trem-
ble at it; & therefore he beats upon it, to
teach us, that it is a speciall point to be
thought on, to mollifie our hard hearts.

And first, concerning this same Lake
of fire: in that it is named here *A lake of
fire*, this noteth to us the extremity of
the torment, that it is a place of endlesse
woe & unspeakable paine. The Scrip-
ture affords it sundry names, to set forth
the unspeakable torments thereof. *All
wicked and impenitent sinners shall be cast
into the lake of fire.* For of a l torments
none is so extreme as fire. And
Christ saith, *There shall bee weeping,
wayling, &c.* and it shall bee most
hot, and yet most cold, which shews
the strangenesse of this fire, &c. Againe,
*Their worme shall never dye, Marke
9. 44* That worme which shall
gnaw their consciences even the tor-
ment of their consciences. (h what

¹
The ex-
tremity
of it.

Re. 2. 8

Luke 13.
28.

a woefull thing is this, for any man or woman to have a worme continually to gnaw their bowels within, never to let them alone, or to give them any rest! Such shall bee the misery of the wicked. Again, *Tophet* is prepared for the King, he cannot scape, and it is deepe and large, and the burning thereof is fire and much wood, and the breath of the Lord, as a River of brimstone shall kindle it. *Esa* 20. 33. So as the wrath of the Lord, shall be as bellows to blow it, and as a River of brimstone to maintaine it. By this you may a little conceive the extremity of this woefull Lake of hel-fire. But if I had the tongue of men & Angels, I could never expresse it to the full. For as the joys of heaven be unspeakable, so the torments of hell cannot be expressed, at what time the full wrath of God shall feede upon the Reprobates, both body and soule, and shall feede upon them for evermore.

Now to the end you might the better conceive the extremity of it, you must know, that the torments of hell be universall, even in all the parts of the body, and faculties of the soule at once: the minde, the will, the conscience, the affection, the head, the heart, &c. all at once shall be tormented. The paines in this life are for the most part

par-

particularly in some part of the body ; but in this fire the finner shall be tormented in all parts at once ; and yet we may see, that some paines there be, as in the *Conduſion*, or the *Stone*, &c. which men would not willingly have for a whole world. Alas, what a woefull thing will this be, to be tormented, even in all and every particular member so extremely. Let one example serve in this point : The rich Glutton cries out, *Oh I am tormented in this flame ! Luk. 16.* The torment and heate was so great, that he would have given even a whole world, if he had bin Maſter of it, for so much water as would have ſturke upon his finger, to have cooled his flaming tongue. Thus you see, that this fire is most extreme and woefull, and yet men will not believe it, they feare it not.

But let every one think on the most woefull & extreme paine of this Lake of fire, let us make that use which our Saviour teacheth us, *If thy right hand or foote offend thee, that is, any thing never so sweet, or never so profitable, never so deare, or neare unto us, let us cut them off, and cast them from us : That is, let us forgoe, and for sake them all, for it is better to goe lame into heaven, than rich into hell ; it is better to goe naked*

Mat. 6.

2
The per-
pe uer7
of it.

naked into heaven than in costly apparell to hell. O therefore let all carnall men, and all ungodly sinners, that live in pleasures, and in sin know, they shall pay full dearly for these things, even the losse of their owne soules in Hell for ever.

Secondly, as the paines of hell be easelesse, and most extreme, so they be endlesse and perpetuall, no end of them for evermore. So *Abraham* tells the rich *Glutton*, *You that be there, cannot come hither.* Luk. 16. And so saith *St. Iohn*, *Revel. 21. It is a Lake of fire and brimstone that burneth for ever.* So *Goe ye cursed into everlasting fire.* Mat. 25. 41. It can never be quenched, whereas damned sinners shall ly therein many thousand yeares; yea, as many as there be *Scatterd* in heaven, yet it shall never have an end. If a man should but once every thousand years, take one spoonefull of water out of the Sea, how many thousand yeares would be expired before he should have emptied the same? Oh consider this you that forget God; consider this, you which contemne the Word of God prophane the Lords Sabbath, that make no conscience at all of drinkeennesse; but rather count it good fellowship, and wil brag, and boast of it. What a treasure of
plagues

plagues the Lord hath reserved for the damned? Ch let us thinke often of this, that these same torments be both endlesse and easelesse. Oh what mad men and women, and what fooles we be, that will now enjoy the pleasures of sin for a season, & then to lye in torments for ever? What shal it benefit or profit us, to enjoy a little word y pelse, monny, Lands or livings here, for to live in all pleasures and delights some sixty or eighty yeares; and then to be tormented in hell fire for evermore? and yet doe wee not see that such is the extreme folly and madnesse of many men that they will have their penny-worths here, although they pay never so deare for them in the life that is to come?

Third'y, these torments, as they bee endlesse and easelesse, so they be remedlesse. This wee may behol' of the rich Glutton in hell, who would have given a world, if he had bin owner of it, and yet for all that could he not have it, it was then denied him. For there is no ease nor remedy in hell, no Redemption after death, no silver nor Gold, no wit nor policy, nor appealing to another Judge; but hee must lye by it for evermore, even in this close prison, untill he hath payed the Debt, and uttermost farthing. For if all the blessed

3
Remedies
lesse.

Exhorta-
tion.

bleſſed Saints and Angels in the King-
dome of heaven ſhould fall downe at
the feet of Chriſt, to beg but for one
ſoule, it could do him no good, Chriſt
would deny them all, they muſt have
the repulſe.

Oh then conſider this; this is it that
ought to make all men for to quake, &
all hearts to tremble, that in hell is no
eafe, nor hope of redemption. This is
that which makes the Devils & dam-
ned ſpirits to feare, and to tremble, and
yet it cannot move ſlenty and ſtony
hearted ſinners once to be afraid. (C)
then I beſeech you, let us thinke of
theſe things now in theſe dayes of mer-
cy; now is remedy to be had, now wee
may avoyd this woeful miſery, now
we may eſcape this feareful torment
and wrath to come

If we will now repent, if we will now
leave our ſinnes, and beg pardon of
Almighty God for them, we may eſ-
cape: but after death there is no time
of mercy, but onely judgement and
torment, but fire and brimſtone, and
the wrath of God for evermore: And
therefore now let us repent, let us be-
waile our ſinnes, while we have both
time and breath to repent, and live as
the ſervants of God, and not as the
ſlaves of ſinne and Satan any longer,
and

and then the gates of hell shall not pre-
vaile against us, nor the second death
triumph over us.

Our blessed Saviour telleth us, that
the soule of the poore begger is more
worth than many thousand worlds.
And therefore the losse of a soule is
greater than the losse of the whole
world: *What benefit were it for a man
to win the whole world, and presently to
lose both life and soule.*

If a man would lose house, Land,
wife, children, & all that he hath, yet
it is nothing in comparison of his soul;
that is a losse of all losses to be severed
from God and from Christ, and to be
in hell torments for ever. Oh then let
us know what our soules be worth, &
what Christ paid for the ransome of
them, and let us learne to prize them a-
bove the whole world. But alas, men
cannot so esteeme of them: Oh no;
men will for one penny with *Judas*, or
an hours pleasure, hazard losse of soule
and body for evermore. Ah poor soul,
thou didst never yet know what thy
soule is worth, Christ Iesus saith, it is
more worth than all the world. Oh let
us esteeme of it, and value it, and ac-
count all riches, pleasures, or profits as
dung, so that our soules, our poor souls
may be saved in the day of our Lord.

For

2Pet. 3. 6.

2Pet. 3. 7.

For a conclusion to this purpose, let us remember the words of St. Peter, the world that then was, perished, overflowed with water. Againe, St. Peter gives us here a good lesson, and tel's us, that the heaven and earth which are now, are kept by the same word in store, and reserved unto fire, against the day of judgement: and of the destruction of ungodly men, ver. 9. The Lord is not slacke, but patient, ver. 10. Howbeit the day of the Lord will come as a theefe in the night, in the which the heavens shall passe away with a noyse, and the Elem^{nt} shall m^t with heate, and the earth with the works therein, shall be burnt up. Seeing therefore that all these things must be dissolved, what manner of persons ought ye to be in holy conversation and godlin^{ss}e, looking for, and hastning unto the comming of the day of God, by the which the heavens being on fire shall be dissolved: but wee looke for new beavens and a new earth, according to his promise, wherein dwelleth Righeousnesse. Wherefore beloved, since ye looke for such things, bee diligent, that ye may be found of him in peace, without spot, and blamelesse. And suppose that the long suffering of the Lord is salvation.

1 Pet. 4. 7 Now the end of all things is at hand; be ye therefore sober, and watching in prayer.

Luke 21. 34. Take heed to your selves, lest at any time your hearts be oppressed with surfeiting and drunkennesse, and cares of this life, lest that day come on you unawares. For

as a snare shall it come on all them that dwell on the face of the Earth. Watch therefore, and pray continually, that ye may be counted worthy to escape all these things that shall come to passe, and that ye may stand before the Son of man. For it is he that will say, Arise ye dead, and come to judgement.

Now I have done with the Text, and have shewn you the way to get a good conscience, and the benefit of it, and likewise the reward of an evill conscience; which is, *the Lake that burneth with fire and brimstone for ever.* Now I will not leave you in horreur and dread in the conclusion of the Text, being the last words of it; but I will comfort you with the description of heaven, and the joyes thereof, as St. Paul relates in the first Epistle of his to the Corinthians, 2 Chap. verse 9. *The things which eye hath not seen, neither eare hath heard, neither came into mans heart, are, which God hath prepared for them that love him.*

If the holy Apostle St. Paul being taken up into Paradise, heard such words which cannot be spoken and are not possible for a man to utter, as he testifieth of himselfe. 2 Cor. 12. 3. How should I take upon mee to shew you thole joyes, which neither eye hath seen, nor eare hath heard nor ever entered into the heart of man?

I

Here-

Herein I know mens mindes wil run upon needlesse curiosities, which is no part of my duty to satisfie: as also to shew you mine owne devices and imaginations, were a thing to set forth mine owne folly. But so far forth as mans reason may search, and there we must stay; for mans reason in spirituall affaires is altogether foolishnesse: nay rather so far forth as Gods word doth instruct us, we may be desirous to learn as also to be content, although many things be hid from us. Let it therefore be sufficient unto us, if we may but have a taste of those joyes, and that it pleaseth God in a measure to grant us some knowledge of them.

Adam being in the earthly Paradise, knew not all the secrets and commodities thereof: and how shall wee thinke to attaine to the full knowledge of heavenly Paradise? but seeing God doth grant us the understanding of these matters but after a sort, he doth it for our good; that seeing those joyes which wee can conceive are surpassing excellent, and yet the heavenly joyes do surmount our conceits, by many degrees further, we might the more be drawne in love with God himselfe, who hath ordained such rare, unspeakable, incomprehensible, and endlesse

excellencies for them that love him, and live in his obedience.

I will first shew you what a blessed life is, & what they enjoy in Heaven. A blessed life is the fruition of God himselfe, which is our chiefe good, the most plentifull Fountaine, and treasure of all goodnesse, in whom all godly men that dye in a true and lively faith, & invocation on the Son of God, are raised from the dead, & delivered from all evill; & united to the Quire of Angels & Saints in heaven; and there behold God the Father, Son, and Holy Ghost; not as in a glasse, or Riddle, or darkely, but face to face, even as I am seene; and live free from all calamities, miseries, diseases, labours, and griefes; and with ineffable joy & comfort celebrate Gods praise in all eternity. For the World is but a valley of teares, and this life is full of all sorts of miseries; but God in the life to come will wipe them all away, and death shall be swallowed up in victory; and hee will take away the reproach of his people from off the earth, *Esay 24. 8.* *Hee will swallow up Death in victory, and the Lord God will wipe away teares from all faces: and the rebuke of his people shall hee take away from off the earth, for the Lord hath spo-*

A^ct. 14. 22

Psal. 8. 6.

ken it. In so great felicity shall the righteous live for ever, and receive a Kingdome of glory; of which St. Paul saith, *That we must through much tribulation: enter into the Kingdome of Heaven: & of this Kingdome we are heires, and the sons of God the most High: For David affirmes as much; Thou, O God, hast made him to have Dominion over the workes of thy hands; thou hast put all things under his feete. In heaven we shall be free from the contagion of sin, and assaults of the Devill, and be so secure, that we shall feare none evill: for the Lord will rule us with his right hand, and defend us with his holy Arme. As also considering our owne great unworthinesse, wee might with the Prophet David break forth into the praises of God, Psal. 144. 3. and say, Lord, what is man, that thou hast such respect unto him, or the son of man, that thou so regardest him? Now as the Prophets doe stir up the peoples mindes to serve and honour God, by setting before them the temporall blessings of this life; and thereby giving them an earnest of greater blessings to come: so is the happy estate of everlasting life described unto us by such earthly comparisons, as our naturall capacity can*
con-

can conceive; that we beholding in mind and contemplation, those wonderfull joyes which wee can conceive, may grow into admiration of those heavenly & incredible excellencies, which are altogether past our conceite, and far beyond our reach and understanding. For as spirituall blessings do far surpasse corporall blessings, so heavenly joyes do far exceed al earthly glory: yea & these stately secrets of another life, are so much hidden from flesh and bloud, that all the learning of the Wise men of the world can come nothing neare them. That in this case they may truly say with the Astrologers of King, *Nebuchadnezzar*. Dan. 2. *It is a rare thing, and there is no other that can declare them but God himselfe, whose dwelling is not with flesh.*

But let us a little behold what flesh & bloud hath set downe, concerning these joyes of heaven. In the Turkish *Alcoran*, that is a booke which they use instead of a Bible, which Book *Mahomet* their Prophet left unto them, as the learned have searched out, thus the joys of Heaven are set downe. Their Prophet promiseth them garments of silke, of all sorts of colours; Brace'ts of Gold and Amber; Parlours and banquetting houses upon floods and

The
Turkish
Paradise.

Rivers; vessels of Gold & Silver, Angels serving them, bringing in Gold, Milk; in Silver, Wine; lodgings furnished, cushions, pillows, & downe-beds; most beautifull women to accompany them; Gardens & Orchards; with delightful Arbours, fountaines, springs, & all manner of pleasant fruits; Rivers of milk, honey, & spiced wine; all manner of sweet odours, perfumes and fragrant sents; and to be short, whatsoever the flesh shall desire to eate: Thus fleshly people have a fleshly religion, & a fleshly paradise to inhabite; & sensual men have imagined the joyes of heaven according to their sensuall delights; and yet to them that have any sence or reason, it cannot chuse but seeme to end all in a fable. These joyes are seen in Princes Courts; these joyes are seene in the Turkish Kingdome: but the joyes of heaven are such, that no eye hath ever seen them.

But to leave these deceived Turkes to their false and feigned joyes, let us consider what others have imagined, not much unlike to this: which is expressed by way of comparilon, of a poore mans miserable estate suddenly changed, into most unlooked-for happiness; whereby the joyes of another life may appeare by the miseries of this:

A s

As if a poore man that were out of his way, wandring alone upon the mountaines, in the midst of a dark and tempestuous night, far from company, destitute of money, beaten with raine, terrified with thunder, stifled with cold, almost famished with hunger and thirst, and near brought unto despaire, with a multitude of miseries, should, in the twinkling of an eye, be placed in a goodly, large, and rich Palace, furnished with all kind of cleare lights, warm fire, sweet smells, dainty meates, soft beds, pleatant Musick, fine apparrell, and honourable company, all prepared for him, & attending his coming to serve him, to honour him, and to anoint & crowne him a King for ever. Behold the miseries of this life, and the joyes of another; yet is this but an imagination, and the wit and wisdom of man can devise a great deale more; & yet all are far inferiour in degree to those true joyes that hereafter shall be found. See how the invention of men blinded with their natural conceits run all upon outward comforts, and sensuall joyes, all for the body; and as for the soule that is not once remembred?

Now from the deviles, inventions, and imaginations of men, all which come nothing neare to the effect of

This change is
sudden
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for.

this matter; let us come to heare the Revelation of the Scripture, and if any where this blessed estate be to be found, we shall reade it in the book of the *Revelation*: Wherein although many things be hard and intricate, and passing mans understanding, yet is this matter lively described after a measure and in a sort under the name of the City of God, and the heavenly Ierusalem. And strange it is, that those matters, that neither eye hath seene, nor eare hath hard, nor ever entred into the heart of man, should so much be opened and revealed, as there we may read, *Revel. 21.*

The description
of the
place
where
these
joyes are
to be
found,
under
the name
of Ierusalem.

First, then let us speake concerning the place, then concerning the commodities thereto appertaining. The place is heavenly Ierusalem, the city of God, the land of the Elect, which the Apostle describeth after this sort: And I Iohn, saith he saw the holy City, new Ierusalem, come downe from God, out of Heaven, prepared as a bride, trimmed for her husband. Wherof the Prophet *Esay* speaketh in the person of God, *Chap. 65. 17* For loe, I will create new Heavens and a new Earth, and the former shall not be remembered, nor come into minde. But be you glad, and rejoyce for ever, in the things that I shall create. For I, behold I

create

create in Ierusalem, as a joy. And I will rejoyce in Ierusalem, and joy in my people. and the voyce of weeping shall bee no more heard in her, nor the voyce of cryings, and where wee shall sing no more the song of Babylon, but the song of Sion, saying, Holy, holy, holy, Lord God of Heaven and Earth.

Of this heavenly Kingdome wee may say with David. How amiable are thy Tabernacles Ob Lord of Hosts! my soul longeth, yea, even fainteth for the Court of the Lord: my heart and my flesh cryeth out for the living God. Blessed are they that dwell in thy house. they will bee still praising thee. For a day in thy Court is better then a thousand: I had rather be a doore-keeper in the house of my God, than to dwell in the Tent of the wicked. These be the Tabernacles of health and security. The Lord himselfe saith thus: My people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places. Of this the Lord saith, I will feed them in a good pasture, and upon the high Mountaines of Israel shall their food be: there shall they lye in a good fold, and in a fat pasture shall they feed, even upon the Mountaine of Israel, and shall possesse a Kingdome which cannot be shaken. And this Kingdome of heaven is such a kingdome, that it is past thought; it is very

Psal. 84. 1
2.

2 Esay 7.
53.
Esay 32.
18.
Ezek. 34.
14.

spacious, it is a paradise, it is the Kingdome of Grace. it is the Kingdome of glory; it is the Kingdome of our God, the Kingdome of Christ, a Celestiall Kingdome; a Kingdome not made with hands, but an immortal Kingdome, because it is established by grace. It is a Kingdome, which hath a King that never dyes, nor is subject to chāge, but hath durance for ever and ever; & at whose right hand are pleasures world without end. It is likewise all glorious within; the gates are of pearle, & the coverings are all of fine Gold, & the pavements are of precious stones. Our meat shall be *Manna*, which is the Angels food; our drink shall be wine, our Musick Quires of Angels; & if wee desire voyces, there shall be the *Seraphims* and *Cherubims*, with the 24. Elders falling downe, and saying, *Holy, holy, holy, Lord God of Hosts.* And if we be loth to go to this place, it is because we doe not know how to come thither, even as a childe, that will cry to goe from the Mother to the Nurse. This Kingdome is that, of which *David* saith, *I had fainted unlesse I had beleaved to see the goodnesse of the Lord in the Land of the living.* In which we beleve, we shall see so many & so great good things of the Lord, prepared for

for them that love and expect him. For since the beginning of the world, men have not heard, nor yet perceived by the eare; neither hath the eye seen, O God besides thee, what he hath prepared for him that waiteth for him. How excellent is thy living kindnesse, O Lord! therefore the children of men put their trust under the shadow of thy wings, they shall be abundantly satisfied with the fatnesse of thy house, and thou shalt make them drinke of the River of thy pleasures. For with thee is the fountaine of life: In thy light shall we see light. This is that holy City spoken of in Revel. 21. 21. and so forwards of which St. Iohn saith The 12. gates are 12. pearles: every severall gate was of one pearl, and the streets of the City were pure gold as it were transparent glasse. And I saw no Temple therein; for the Lord God Almighty and the Lamb are the Temples of it: And the City had no need of the Sun, nor of the Moone to shine in it; for the glory of God did enlighten it, and the Lamb is the light thereof. And there shall be no night there; and they need no Candle, neither the light of the Sun: For the Lord giveth them light, and they shall reigne for ever & ever. Of this heavenly City speaketh the Prophet Esay, In this Mountain shall the Lord of Hosts make unto all the people

Esa. 64. 4

Ps. 36. 7,
8.

Esa. 25. 6

Ps. 17. 15

Ps. 16. 11

a feast of fat things : feast of wine on the
 lees of fat things full of Marrow : of wines
 on the lees well refined, David resolves thus
 As for me, I will behold thy face in righte-
 ousnesse : I shall be satisfied when I a-
 wake with thy likenesse. Thou wilt shew
 me the path of life : In thy presence is the
 fulnesse of joy, and at thy right hand are
 pleasures for evermore. This is the Holy
 of Holies; it is holy in respect of
 the glorious company that is in it :
 for there are none but Saints and An-
 gells; and it is most holy because
 the sacred presence of the Deity is
 there.

O glorious Banquet; oh heavenly
 Seats, O eternall Mansions in which
 the Soules of the blessed alwayes are
 replinshed, and with all godly joyes
 shall abound! And being adorned
 with crowns, they shall assist the An-
 gels singing in a Regall throne, that
 shall be made worthy of eternall Life:
 And which is the highest happinesse
 of all, they shall enjoy continuall con-
 versation with Christ Jesus, with his
 Arch-angels, Angels, and the higher
 Powers, Thrones, Dominations, Prin-
 cipalities, and Powers that exceed all
 Gold, precious stones, and the bright
 rayes of the Sun.

As for the King of Heaven, nothing
 can

can be said sufficiently : for he exceedeth all hearts thoughts. If Peter, who saw our Saviours Transfiguration in the Mount, in a cloud, that was but an Image of the glory that was to come, said unto Iesus, *Master, it is good for us to be here* ; rejecting all worldly pleasures from his minde in respect of that ; what shall we say, when the very truth shall appeare, and we have the fruition of the same ? Likewise in the Epistle to the *Hebrewes*, 12. 22. wee may behold the blessed estate of those that shall enjoy the life to come. Yee are come to the Mount Sion, and to the City of the living God, the celestiall Ierusalem, and to the company of innumerable Angels : and to the congregation of the first borne, which are written in Heaven, and to God the judge of all, and to the spirits of just and perfect men, and to Iesus, the Mediator of the New Testament. And how this heavenly City, and new Ierusalem is described, we may reade it notably set downe in the 21. of the Revelations, where by divers earthly similitudes, the glory thereof is shadowed ; setting forth the same by those things which make earthly Cities famous and admirable ; as the great compasse and height of the Walls & stately buildings ; the gorgeous furniture thereof Jewels.

The
Church
dispersed
through
theworld.
There-
fore the
gates, East
West,
North,
South.

Jewels and precious stones, pleasant Rivers and the Tree of life in the midst thereof; no night in the City. But let us behold the order and frame of the City, as we may read in the aforesaid 21 Chapter of the Revelations, whither still I refer you. The matter declared is as followeth, beginning at the 12. verse of the Chap. This City Ierusalem had a great Wall, and high, and at the gates 12 Angels, and the names written which are the twelve Tribes of the Children of Israel. On the East part, there were three gates; and on the North side three gates; and on the South side three gates; and on the West side three gates. And the Wall of the City had 12 foundations, and in them the names of the Lambes twelve Apostles. And the City lay four square, and the length is as large as the breadth of it, and the length and breadth of it, and the height of it are equall. And the building of the Wall of it was of Jasper: and the foundations of the Wall of the City were garnished with all manner of precious stones. And the twelve gates were twelve Pearles, and every gate is of one Pearle, and the streets of the City are pure gold, as shining glasse. The names of the precious stones are further there recited.

Oh glorious City of God! There is a River, the streames whereof shall make
glad

glad the City of God, the place of the Tabernacles of the most high, out of which thou, O Lord, shalt make them drinke of the River of thy pleasure. A Torrent of pleasure, a full cup running over: in which the Saints of God rejoyce in Christ, cloathed in white, and following the Lambe wheresoever he goeth: and with the Angels sing to the Lord, saying, Salvation to our God, which sitteth upon the throne, and to the Lamb, Amen. Blessing and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen.

Psal. 32. 5

You see in these words how glorious this City of God is, the Walls of Jasper, the foundations of precious stones, the gates of Pearles, the pavements of pure Gold. And if the walls, streets, and gates be such, how much more joyfull, comfortable, and incredible are those things within the City? for we must perswade our selves, that there are many hidden treasures, and matters of far more account. Many things spoken of the outward place, but those things which are within are unsearchable. According to that we reade, Rev. 2. 17. *To him that overcommeth, will I give to eat of the Manna that is hid, and will give him a white stone, and in the stone*
a. new

a new name written, which no man knoweth, saving he that receiveth it: so secret and hidden are the things within the City.

This Jerusalem is also called a Kingdome, Luk. 22. 29. Therefore (saith Christ) I appoint unto you a Kingdome, as my Father hath appointed me, to eat and drinke at my Table in my Kingdome, and sit on seates, and judge the twelve Tribes of Israel. And to comfort the godly in all wants, distresses, and necessities in this world, Christ saith unto them, Luk. 12. 13. Feare not little flock, for it is your Fathers pleasure to give you the Kingdome: and what greater preferment can they looke for? Yea, which is more, that which but one can have in a Realme, here every one shall be as a King. Else how should it be true which we read, Rev. 3. 11. Behold, I come shortly, hold that which thou hast, that no man take thy Crowne? And that which the Apostle speaketh of himself in the 2. of Tim. Chap. 4. Ver. 7 I have fought a good fight, and have finished my course. For henceforth is laid up for me the Crowne of righteousness. And the foure and twenty Elders cast down their Crowns before the Throne of God, Rev. 4. 10. Earthly Princes want no wordly joyes; and they that weare Crownes in

in Heaven, shall far more abound in all happinesse. Those joyes which are highest on earth, are of least account in Heaven, for all shall be crowned: according to the speech of the Apostle, 2 Tim. Henceforth is laid up for me a Crowne of righteousness, which the Lord the righteous Iudge shall give, not to me only, but to all them also that love his appearing. Gods Kingdome is not to be shaken, as our earthly Kingdoms are; nor is it to be compared to our terrestriall or temporary Kingdome; no, he hath left those Kingdomes to the sons of men, as to David, Solomon, Hezekiah, and the like. His Kingdom is not made with hands, it is past our imagination; and contains in it, all that can be wished or desired: And therefore did Abraham forsake his owne native Country, his kindred, and his Fathers house, to go out into a Land he knew not whither. And why did Moses forsake Egypt, and not onely that, but refused to be called the Sonne of Pharaohs Daughter? Why did so many Patriarchs, Prophets, Saints, and holy men and women, leave their antient houses, riches, and lay downe their Treasures at the Apostles feet, and wander up and downe in wildernesses, and in mountaines, and hide them-

Heb. 1. 12

themselves in Dens and Caves of the earth? Surely for this cause, they had respect unto the recompence of the reward, and that was *Regnum Dei*, the Kingdom of God, this heavenly mansion, where they desired to be, and were assured they should see the goodnesse of the Lord in the Land of the living, which hath a Crowne that never fadeth, and Salvation that never endeth; an inheritance immortall, and the habitation perpetuall.

Ierusalem, where God would be worshipped, and in which King *Solomon* built the Temple, seated in that place which wee now call the Holy Land, was in times past so famous, that all Nations had recourse thither, both because of Gods Worship and Service therein, and his manifold gracious blessings powred thereon, and therefore is the Kingdome of Heaven compared to this, and called the new *Ierusalem*.

Likewise also *Canaan*, that plentiful Land, which flowed with milke and honey, which was the Land that was promised to the people of *Israel*, is compared to this heavenly habitation. But as many died short of it, and never entred into the Land of *Canaan*, some for murmuring, some for whoredome,
some

some for Idolatry, some for one offence, some for another; so although wee heare of the joyes of Heaven, and of this new City, and many would enter therein, yet for their manifold offences in this time of our life and triall many are debarred from thence, and few are made the Citizens of Heaven: therefore if we expect to come to this place of happinesse, we must first be reconciled to God by true repentance; there we must come with Iesus Christ in our hearts by faith, and plead his merits, death, and passion, and so enter into this joy. Thus much for the place: now for the commodities.

The heavenly joyes of the soule.

THe Commodities which belong to this Heavenly Ierusalem, are first concerning the soule, being the principall part of man. Secondly, as touching the body: for the body being joyned unto the soule, shall be partaker of this inestimable and everlasting happinesse; that both in body and soule the whole man may receive his full perfection, as he was at first created perfect. And whereas it is the chiefeest delight of a godly mind to serve God, especially in the Church, and in the Congregation,

gation in this Celestiall Ierusalem there shall be no Temple, no Church; And I saw no Temple therein. How then? why the presence of God himself shall be unto them in stead of a Temple and Church. For the Lord God Almighty and the Lambe, are the Temple of it. And therefore why shou'd men be so loath to go into this joy which is so unspeakable? and as St. Ambrose saith, where we shall have in that Celestiall Mansion, no joy by meASURE, as in a glasse or cup; no, but a River of joy and comfort, as it were, overcome with joy: and this joy is, as it were the wings of the soule, to carry it away through this valley of misery and adversity; For as long as the soule is in the body, it is but as in a prison, like a bird in a cage, having not her usuall liberty.

Thus in the presence of God shall be all happines, & at his right hand there are pleasures for evermore. And it is said, the 24. Elders fell downe before him that sate on the Throne, and worshipped him that liveth for evermore, and cast their Crowns before the Throne: so shall the Saints in heaven continually sing forth Gods praises, Rev. 4. 10. and 14. 1. The hundred forty and foure thousand, which had the Name of God in their foreheads, do sing a new song

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song before the Throne, and no man could learne that song, but the hundred forty, and foure thousand, which were redeemed from the earth, Revel. 7. And there were that were cloathed in long white garments, having Palmes in their hands, which cryed with a loud voyce, saying, salvation be ascribed to him, that sitteth upon the seate of our God. And all the Angels stood in the compasse of the seate, which fell before the seate on their faces, and worshipped God, saying, Amen. Blessing, and glory, and wisdom, and thanks, and honour, and power, and might be unto our God for evermore. Now shall the minde, heart, thought, and imagination of those that are thus blessed, be filled with all abundance of spiritual comfort. For now we see, as St. Paul saith, as it were in a glasse, but then shall we see face to face, Rev. 22. 4. Then shall all error and darknesse of ignorance be utterly taken away: then shall we not desire as now we do in this life, to see God, as the Prophet David speaketh. My soule thirsteth after thee: Like as the hart desireth the water brooks, so longeth my soule after thee, O God, yea, even for the living God: when shall I come to appeare before the presence of God? At that time shall our desires bee fully satisfied: and that which was denyed the Prophet

Prophet *Moses*, to see the glory of God in this life, *Exo. 33. 20.* shall then be granted to every one that there shall be placed.

The griefe of minde, and sorrow of heart, shall then be utterly removed: no weeping, no mourning, no lamentation to be heard, throughout that holy Mountaine. Behold saith the Prophet *Esay*, in the person of God, *cha. 65. 13.* *My servants shall rejoyce, and sing for joy of heart: I will joy in my people, and the voyce of weeping shall be no more heard, nor the voyce of crying, Revel. 21. 4.* For God shall wipe away all teares from their eyes, and there shall be no sorrow, nor any more paine, for the first things are past: That is, those things which we suffered in this life, shall not molest us any more. Then shall sorrow be never felt, complaint shall never be heard, matter of sadnesse shall never be scene, neither shall evill successe at any time be feared. No cause of feare, no cause of griefe, for that they shall possesse thee O Lord, which art the perfection of their felicity. In him shall we finde all knowledge, all wisdom, all beauty, all riches, all nobility, all goodnesse, all delight, & whatsoever besides either deserveth love & admiration, or worketh pleasure and

con-

contentation. All the powers of the minde shall be filled with the sight, presence, and fruition of God, all the senses of our body shall be satisfied. God shall be the universall felicity of all his Saints, containing in himselfe all particular felicities, without end, number or measure.

He shall be a glasse to our eyes, Musick to our eares, honey to our mouths; most sweete and pleasant balme to our smell: He shall be light to our understanding, Contentation to our will, continuation of Eternity to our memory. In him shall we enjoy all the varieties of times, that delight us here, and a'l the pleasures and joyes that content us here. Finally, the soule shall be restored unto the Image of God in a full measure, as it was first created, and be thoroughly beautified and adorned with all righteousness and holiness, all heavenly and spirituall Graces. The consideration whereof must needs be a great comfort unto the children of God, and cause them the more cheerefully to undergo the troubles of this life.

The heavenly joyes of the body.

THe Commodities and Privileges of the body also, thus united to the soule,

Soule shall be many: And first to begin with that which I finde set downe in the Text. And the City hath no need of the Sun, or the Moone to shine in it: that is, there shall be seene no earthly wants: For what a great temporall blessing is the heat of the Sun, most comfortable to man and beast, which bringeth forth the fruites of the earth for mans food, and without which all things seeme to be sad and lowring? But then shall we not need this benefit, for the presence of God shall be more comfortable, and the glory of God shall supply the want of Sunne and Moone.

All things then shall be ministred unto us so abundantly, that wee shall not so much as once thinke of any want; whether it be food or cloathing, or any comfort of this life whatsoever, as the Prophet Esay doth worthily expresse it, chap. 49. 10. They shall not be hungry, neither shall they be thirsty, neither shall the heat smite them, nor the Sun. For he that hath compassion on them, shall leade them, even to the springs of waters. Here the body hath need of rest, but there shall be no night, neither shall there bee any need of rest: here, for feare of theeves and enemies, our houses, and the gate of our Cities

are

are shut, but there be gates shall not be
 shut, but alwayes open, because there
 shall be no feare of enemies, no feare
 of future hurts and dangers. They that
 are oppressed here, had need of defence,
 of helpe, and comfort, which hardly is
 to be had in this World. Eccl. 5. 8. 10.
 For there shall silence no more be heard of.
 Ecl. 6. 18. There shall every ones cause
 bee right, and every wrong shall be righted.
 For there shall be no curse, for not onely
 the curse of sinne shall be cut off, but
 all occasions of sinne shall be farre re-
 moved from us, and wee shall bee
 thoroughly reconciled unto God,
 and wee shall enjoy perfect peace.
 As no grief of minde, so no disease
 of body shall molest us, neither
 shall there bee any use of Physicke.
 All infirmities shall bee turned into
 perfections, and all deformities shall
 have an end. That which is now the
 mighty Conquerour of mankinde, that
 is Death, shall then bee troden under
 foot. For Death shall be swallowed up into
 victory, that with comfort we may say,
 O Death, where is thy sting? O Grave,
 where is thy victory? 1 Cor. 15. 54. And
 that which our first Parents could not
 taste of, nor so much as touch it; that is
 of the Tree of Knowledge of good and
 evill,

1 Cor. 15.

evill, yet they were loone cast out of Paradise; least they should put forth their hand, and take of the Tree of Life also, and eat and live for ever. Gen. 3. 22.) in this Ierusalem, even in the midst of the street of it, shall be the tree of Life, and a common passage unto it. Revel. 22. 2. For this corruptible shall put on incorruption, and this mortall shall put on immortality. Thus shall there be mirth without sadnesse, health without sicknesse, strength without weaknesse, life without labour, light without darknesse, felicity without abatement, all goodnesse without any evill; where youth flourisheth that never waxeth old, life that knoweth no end, beauty that never fadeth, love that never cooleth, health that never diminisheth, joy that never cealeth: there shall be pleasure without paine, and all happinesse without any change, and life without the reach and gun-shot of death; for there shall be life everlasting. Now the Nature of man grieves for the losse of his body, and delights of the world, which faith alone doth ease, that promisseth an undoubted restitution of the body, under a better condition, and affixes him an everlasting life, in which shall be everlasting blessednesse. Then (as I formerly said) shall

the body bee free from all corruption and mortality, and all other casualty, or other malady, or any paine or grief, men shall then be like Angels, free from want, and full of all felicity: They shall hunger no more, neither thirst, neither shall the Sunne light on them, nor any heat; for the Lambe which is in the midst of the Throne shall feed them, and leade them unto the living fountaine of waters. And God shall wipe away all teares from their eyes. I saw no Temple therein, that was made with hands, saith St. John, for the Lord God Almighty, and the Lambe are the Temple of it: And the City of this our God hath no need of the Sun, or of the Moone to shine in it; for the glory of God did lighten it, and the Lambe is the light thereof. And there shall be no more curse, but the Throne of God, and of the Lambe, shall be in it: and his Servants shall serve him, they shall see his face, and his Name shall be in their foreheads. Oh the joy! oh the sweet harmony and melody, oh the heavenly Musick, which is sung by the Quire of Angels in the Church Triumphant, would ravish a soule one earth, if he heard it; wee know that here on earth wee have Musicke that doth delight the

Rev. 7. 15

Rev. 21. 4

care of man very much; but the musick which is above; no care hath heard; St. Basil saith, it is more sweete than devotion; nay more sweeter than contemplation, and far sweeter than all things in this world can be.

Pf. 31. 19

Let us therefore bee converted to God with all our hearts & say, *Oh how great is thy goodnesse, which thou hast laid up for them that feare thee, which thou hast wrought for them that trust in thee, before the Sons of men. And let us with joy exalt our selves: Even as the hart panteth after the water brooks, so panteth my soule after thee O God: My soule thirsteth for God, for the living God: O when shal I come and appeare before God?*

Psa. 41. 1.

There is nothing so bitter and sharpe in this life, but will be sweetned in contemplation of the joy of Heaven and of eternall life: for in heaven there is neither death, nor mourning, nor wearinesse, nor weaknesse, nor famine, nor thirst, nor corruption, nor want, nor sadnesse at all; so as wee may rather bee able to say, what is there not there, then what there is; as it is written, *the eye hath not seene, nor eare heard, neither hath entred into the heart of man, the things which God hath prepared for them that love and feare him.* Therefore let no man that hath lived

1 Cor. 2. 9

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uprightly feare to dye, or doubt of the joyes of Heaven; for as we were all borne, so we must all dye: and shall any man thinke to get that by favour, which God onely hath himselve by nature, immortality? no, wee must change this life, and for this mortall habite, put on an immortall habite which never fadeth.

The godly in this life are as warriors, then shall they come to their owne possession: now they are in the skirmish, then they shall be crowned Conquerours; now they are in the tempestuous Sea, then shall they be in the quiet haven; now in the heat of the day, then shall they be in the rest of the evening; Now in place they are absent from Christ, though in affection they are present with him, then shall they follow him whithersoever he goeth; now they suffer trouble with God, though their life be hid in Christ: but when Christ shall appeare they shall also appeare with him in Glory, Col. 3. 3. And ~~then~~ also shall they receive an incorruptible Crowne of glory. According to that warrant which was pronounced by a voice from heaven, Rev. 14. 13. Write, blessed are the dead, which hereafter dye in the Lord; Even so saith the Spirit, for they rest from their labours, and

and their works follow them: And what joy will thy soule receive at that day, when she shall be presented before so honourable and infinite a multitude, before the seat and Majesty of the holy and blessed Trinity, with recitall and declaration of all thy good works and travels, suffered for the love and service of God, when there shall be laid down in that honourable consistory all thy vertuous deeds, all the labours thou hast taken in thy Calling, all thy Almes, and all thy prayers, all thy fasting, all thy innocency of life, all thy patience in injuries, all thy constancy in adversities: and for their further comfort, and in a manner wonderfull astonishment, as the wicked shall be vexed with horrible feare, when they shall see the righteous stand in great boldnesse, and they shall curse their foolishnesse and madnesse, for tormenting such unjustly, whom they thought nothing worthy of honour, and yet now see them amongst the Saints of God, *Wisd. 5.* So shall the righteous in their place go forth, and looke upon the carkasses of the men that have transgressed Gods will, and holy Law, *Esay 66. ver. 24.* And looking back upon the dangers which they have passed, and wherein other men are yet
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in hazard, their joy shall be so much the more increased: For they shall evidently see, how infinite times they were to perish in this their mortall life; if God had not held his speciall hand over them. They shall see and behold the dangers wherein other men are plunged, and the death and damnation whereinto many of their friends and acquaintance have falne; the eternall paines of hell incurred, by many that used to laugh; and to be merry with them in the world: *When as they shall shine as stars, which have converted many unto God, Dan. 12.* As contrariwise, they that by their evill example, and manifold offences have been the cause of the down-fall of many, shall suffer intollerable griefe.

In earth no joy, pleasure, or comfort so surpassing, so strange, and so wonderfull, but will breed a satiety, and we shall after a while wax weary thereof, either desiring greater, or else longing after variety; for mans nature is given to nothing so much, as to newnesse and novelty: But behold, the joyes of this new *Ierusalem* shall be so diverse, so strange, and so incredible, that wee shall never be satisfied therewith. Wee see in *Revel. 21. The Tree of life bears twelve manner of fruit, and*
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gave fruit every moneth: Twelve manner of fruits, there is the diversity of their joy; giving fruit every moneth, there is the continuall change, still pleasing thy minde with variety, and ravishing thy senses with infinite delight.

And this may make us more eager after those joyes, because we shall not be long without them. For the time of this life is but short, and the time of this thy tryall in this world, is but in a manner a moment. If our time here should be a thousand yeares, what is it to one day there, which hath no night: which be it, that it hath a Sun rising, yet it shall never have a Sun setting: an entrance and beginning there is unto these joyes, but the termes and date thereof cannot be told. And as the torments of hell, whereof I have heretofore spoken, are endlesse, so are the joyes of heaven beyond all time; as they are remedilesse (for out of hell there is no redemption) so are these joys without all change or alteration; as they are comfortles, so these exceed in all manner of comforts, all without reach, without number, without measure.

Thus have I shewed you the joyes of the Kingdom of heaven, and yet have I not shewed them: for neither can I utter them, nor yet can you con-

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ceive them, but we may guesse at them: But that which I have already spoken is sufficient, though not for the worthinesse of the cause, or for the satisfying of our infinite desires, yet for edifying, comfort, and instruction. And if I should leade you along with my owne devices and imaginations, it were but a matter to delude you. Again, be not desirous to know more than is fit and convenient: For when we have spoken all, or the learnedst in the world expressed all, yet all must come short of this marke, to utter the truth of those joyes. For no eye hath ever seene them, nor heart of man can conceive them, how is it possible, I say, for me to declare them? But that which we do know, let us gather to our good, and to our necessary instruction, leaving off to search where God will give no understanding. Hidden they are, and unknowne, that wee might the more earnestly desire them, for knowne things growe out of love.

The consideration of these joyes already recited, may be sufficient to establish us, and to confirme us, that there bee not in any of us an unfaithfull heart, to depart away from the living God. And who would deprive

himselfe of those joyes, if they were no other, but such as even our owne minds might imagine, or our owne hearts conceive? In this case let us be content there to make a stop, where Gods Word hath set a full point. And blessed be God, who to encourage us in a way of godlinesse, hath granted us thus to behold these incredible joyes, though it be but in a shadow, and as it were under a veile.

Howbeit to shew you all these joyes, and not apply them, seemeth altogether without use, and without life. The profitable instructions therefore that here-hence may arise, are more than I can utter; yet give me leave to recite some, and thinke not hardly though I stay you a little longer. For to heare the discourse of those things which pertain to the kingdome of heaven, I my selfe which have searched more than any of you, should in this respect forsake my diet, and forget to heare how the clock goes, or the day passes. Suppose we are now busie in the field at harvest, unmindsfull to come even to our own houses; and surely this is a far better harvest, and a better graine and commodity than wee can gather in. When it pleased God I should devise this for your good, it was with comfort,

fort, and therefore I doubt not, but that you that heare it, heare it also with comfort.

The first instruction for our use, may be this, to learne to grow out of love with this present world, and with the transitory pleasures and profits of the same; that so wee may prepare our journey to our long home, and to our wished home, and to those houses and heavenly habitations, whose Leases shall never be expired; to our heavenly *Canaan*, and to this new and most beautifull *Ierusalem*. Howbeit for the most part wee are so doted and bewitched with the glistring joyes of this present fading world, that no exhortation or perswasion shall lightly prevaile to withdraw our mindes from thence. Which thing may lively be set forth to your view, by reciting of a Parable of the custome of a certaine Commonwealth, People, and Nation, which were wont to chuse their King from among the poorest sort of people to advance him to great honour, wealth, and pleasures for a time. But after a while when they were weary of him, their fashion was to rise against him, and to despoile him of all his felicity; yea the very cloaths off his back, and so to banish him, naked into an Island

How to grow out of love with this world.

of a far Country, where bringing nothing with him, he should live in great misery, and be put to great slavery for ever. Which practice one King at a certaine time considering by good advice, for all other, though they knew that fashion, yet through negligence, and pleasures of their present felicity, cared not for it, tooke resolute order with himselfe, how to prevent this misery, which was by this meanes; he saved every day great summes of Monney from his superfluities and idle expences, and so secretly made over before hand a great Treasure into that Island, whereinto he was in danger daily to be sent. And when the time came, that indeed they deposed him from his Kingdome, and turned him away naked, as they had done others before, he went to that Island with joy and confidence, where his treasure lay, and was received there with great triumph, and placed presently in greater glory than he was before.

Simile.

This City or Commonwealth, is this present world, which advanced to Authority poore men, that is, such as come naked into this life, and upon the sudden, when they looke least for it, it doth pull them downe againe, and turneth them naked into their graves,

graves, and so sendeth them into another world, where bringing no treasure with them, they are like to find little favour, but rather eternall misery. The wise King that prevents this calamity, is every one which in this life, according to the counsel of Christ, doth seeke to lay up treasure in heaven against the day of their death, when they must be banished hence naked, as all the Princes of that City were. At which time, if their good do follow them, as God promiseth, then shall they be happy men, and placed in much more glory than ever this world was able to give them. But if they come without oyle in their lamps, then is there nothing for them to expect but this, *I know you not.*

This sum of money, is not so much our good deeds, as the forgiveness of our manifold offences, the amendment of our sinfull lives, the godly and religious care of the life to come. That which we are so greatly in love withall the Apostle gives us counsell to the quite contrary. I love not the world, neither the things that are in the world. *1 John 2.* hee addeth the Reason because the world passeth away. But hee that fulfilleth the Will of God, abideth for ever. Heaven is not in this life,
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and we must looke to be weaned from this world, if ever we looke to bee in Heaven.

The joyes of heaven, and the desires of the world are quite contrary: for they are too heavy a burthen, and doe hinder us from mounting up so high. And herein for the most part we may bee resembled unto the Grasshopper, which is borne and bred, liveth and dyeth in the same ground.

The Grasshopper hath wings and hoppeth up a little, but presently falleth downe againe: So many of us have often good motions unto godlinesse, and the life to come, and againe all is gone in a moment, and we returne to our old affections in this world, as though all our portion were onely in this life.

These foules that feed grossly, never flye high: and they which feed their hearts with things below, cannot have their affections in heaven. The joyes of Heaven being so rare and excellent, and so surpassing wonderfull, that they might remove these heavy, lumpish, & groveling desires of this world. The carelesse, earthly, and wordly minde hath no sight nor sence, nor feeling of these joyes. But as the Oxe is fatted in the pasture, and the bird singeth sweetly

ly, and feedeth without feare, and suddenly the one is driven to the slaughter, & the other is taken in the snare: so they that are given to the world, are lulled asleep in security, untill the time that death striketh with his dart, and endles destruction over-whelm them.

But where is that man or woman, which can say with the Apostle, I desire to be dissolved, and to be with Christ, which is best of all? Phil. 1. For they that say such things, declare plainly, that they seeke a Countrey. Heb. 11. 14. Desiring a better Countrey then is to be found in this world; that is, a heavenly Countrey; and for them hath God prepared a Citie, Heb. 13. 14. For here we have no continuing City, no continuing habitation. Let us therefore seeke a better habitation to come, which is of longer continuance, and free from all miseries. The next fruit is, that the remembrance of these joyes teacheth us patience in afflictions, troubles, and distresses. And if we determine to aime at this heavenly place wee must forsake this earthly tabernacle, and while wee live here on Earth, wee must passe through affliction, and be carried into Heaven by a fiery chariot, that our earthly mindes might be purged out, that is, the blacke
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line of our sinnes, which must bee purged both out of our mindes, and out of our hearts: Christ hee was not free from affliction, for he cryed out, my God, my God, why hast thou forsaken me? Wee must goe first to Mount *alvary* before wee can come to Mount *Olivet*; that is, from a Crosse to a Crowne, from earth to heaven: Our graves are but as so many folds, which death brings us into; and keeps our bodies till the morning sun of our Resurrection shall appeare, which is the day of our generall Resurrection; for death is but a doore of entrance to a Crowne of glory, which shall never bee taken from us. For how trouble some soever this life is here, yet there shall all troubles, griefes, and wrongs be abundantly recompensed. And the Apostle speaketh truly *Rom. 8. 18.* *The afflictions of this present time are not worthy of the glory which shall bee shewed unto us.* In the 26. *Psalme*, *They that sow in teares saith the Prophet, sha'll reape in joy.* And he that now goeth on his way weeing, and beareth forth good seed, shall doubtlesse come and bring his sheaves with him. *Woe bee to you, saith Christ, that now laugh, for you shall waile and weepe.* *Luke 6. 25.* And therefore happy shall they be

bee in another world, who have in good causes suffered wrongs, committing themselves unto God.

This time of heavenly joyes is compared unto harvest, & what care doth every one take to provide good and choise feed, that their harvest may fall out accordingly? Thy seed is thy thoughts, thy words, thy deeds and conversation. Therefore let me exhort you as the Apostle doth, Gal 6. 7. Bee not deceived, God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh, shall of his flesh reape corruption: but he that soweth to the Spirit, shall of the Spirit reape life everlasting. Look how wee sow, so shall we reape; such as our seed is, such also shall be our harvest. The date of this our life is but short, but the remembrance of a life well led, shall be comfortable for ever, and this shall for ever and ever be an endlesse harvest, still gathering, still increasing never diminishing.

The last thing in the foresaid 21. Ch. of the Revel is, That they shall enter in to this Heavenly Ierusalem no uncleane thing. And as in the Prophecie of Zach. 14. 21. In that day there shall be no more the Canaanites in the house of the Lord of Hosts.

Heavenly joyes compared to a Harvest.

Holiness

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The Canaanites were a lewd people and for the same were driven out of the Land, and if they were not worthy to dwell on earth, much lesse shall they be worthy to bee received in heayen. Dearely beloved, saith the Apostle St. Peter, 1. Epistle 2. 11. Abstaine from fleshly lusts, bridle them, keepe them under, for they warre against the soule, Col. 3. 1. If then ye bee risen with Christ, seeke those things which are above, where Christ sitteth on the right hand of God. Set your affections on things which are above, and not on things which are on the earth and mortifie your immoderate affections, and evill concupiscence. Remember this peremptory word. Nauncleane thing shall enter there, Mat. 5. 8. Blessed are the poore in heart, for they shall see God. Heb. 12. 14. Follow holinesse, without which no man can see God.

And God grant us this wedding garment of holinesse, that wee may goe in with the Bridegroom: for wee know what befel to him that wanted it, Mat. 22. 11. Let us worke out our owne salvation with feare and trembling; being desirous to receive a Kingdome which cannot bee shaken: let us pray for grace, whereby wee may serve God, that we may please him with reverence and feare. And seeing wee have pre-

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cious promises 2 Cor. 7. 1. 2 Pet. 1. 4. and that more surer than the heaven and the earth. Heb. 6. 13. 18 let us cleane our selves from all filthinesse of the flesh and spirit, and grow up into full holinesse in the feare of God. For as they that thus doe his Will, shall enter in through the gates into the City, and their right shall be the tree of Life: so without shall be dogs and all uncleane persons. Rev. 22. 14. Let not my last exhortation bee forgotten among you. Enter in at the strait gate: For it is the wide gate, and broad way that leadeth to destruction, and many there bee which goe in thereat: Because the way is strait, and the way is narrow that leadeth to life, few there be that finde it.

To adde unto these, one of the greatest joyes among all, is Gods mercy? whereof we have a sweete taste in this life: For were it not for that none at all should enter into that place where those joyes are to be found. For our first Parents by Gods just anger, according to their due desert, were cast out of Paradise, & an Angel set with a sword drawne to keepe the way, that no flesh should returne thither; so the onely gate to leade us in againe, is Gods mercy: Whereof, as the
godly

godly and most righteous that are stand in great need, so let none of us all, ever abuse Gods mercy lest we misse of the same. This mercy is called the rich mercy of God, for no treasure is comparable unto it; and as it passeth all understanding, so cannot the deepest reach of man conceive any part of the depth or height thereof, the compasse, the largnesse, the wide-nesse, and breadth of it is such, that it cannot be measured: and therefore it may well be called, as indeed it is, both infinite, and incomprehensible. And because no tongue of man can speake it, let Angels bring the message. As we read *Luke 2. 14. Glory be to God in the high heaven, and peace in earth, and towards men good will.* The Lord of his goodnes direct our steps to this Throne of mercy, and cloath us with this garment of mercy: and the Lord this day set his print and seale upon you.

I ast of all, for a conclusion, and for admonition in brieft, I will shew you the right way of dying well, and the comfort of it, which in the end brings all this joy and happinesse. First by the vertue of Christs death, death cealeth to bee any more a terror or plague, but is made a b'essing, and a passage between this and eternall life. Christ is the

the key of our graves and hath opened the kingdome of Heaven to all beleevers. The day of death is onely terrible, when it is joyned with the apprehension of Gods wrath, and wee defend us not with the shield of faith. When we dye, wee should rejoyce in the Lord for the corruption of our nature is quite abolished, and our sanctification is then accomplished. By death our present miseries are removed and the future are prevented. What happinesse is it to see the glory of Gods Majesty face to face, to live and abide with God, and the holy and blessed Angels for ever? and when we are joyned to Christ by the bond of the Spirit in our life-time, wee shall eternally remaine with him in unutterable felicity. Likewise being once certainly assured in conscience of our being in Christ, let death come when it will, we yet remaine in the covenant, and shall be reunited with him, and taken up to ever lasting life: And whether we wake or sleepe, or what ever wee doe, let us alwayes beare in minde the end of our life, and that we continually heare the sound of the trumpet, arise ye dead and come to judgement; knowing that the power of our death lyes in our sins; and therefore we must use all good

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good means that our sins may bee removed and pardoned. And therefore to weaken the force of death, the best way and course is, to humble our selves, repent us of our sins, amend our lives, and to trust and relye upon the mercies of God, that we may comfortably say with St. Paul, I live not, but Christ lives in me; which we must finde by the testimony of our sanctified conscience, that Christ my Redeemer, by his Spirit governs me after his holy will. O how late is that houre for a man to begin to live well when he must of necessity dye and depart out of this life: doth any man thinke that God will be content that we should lay our old and rotten bones upon his Alter, when wee have liv'd all our youthfull time in our owne delights? no sure; or doe wee thinke, that when we have spent all our time and study to get wealth, and honour, and then in our old age, when we can doe nothing else, bee in to pray and serve God? This will bee a great cause when wee examine our lives, how we have spent it, to feare death. What was the reason that Christ loved his Disciple Iohn better then the rest? because hee came to him in his youth, while he was young and lusty, indeed God will not be our staffe in

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our age, if wee doe not serve him in our youth, Solomon the wisest King that ever lived, gives this instruction to all posterity. *Remember* saith he *thy Creator in the dayes of thy youth*; for our life is but a perpetual motion, even from the Cradle to the Sepulcher; nor doth our sleepe hinder us in this our journey: we must still remember our end; and have an eye upon death for he hath an eye still upon us at all times. Wee must not come into the world as *Cato* did into the Theatre, onely to goe out of it againe; nor wee must not thinke that God put *Adam* in the garden to eat the fruit and take his pleasure, and so spend his time in idleness; no, hee put him into it to dresse it, and looke to it; for saith God, *Thou shalt get thy living with the sweat of thy browes*: nor is this world made for man, as the Sea was for the *Leviathan* to take his pleasure and pastime in; no, we must labour to run in Gods laws, and commandements, which will bring rest to our soules. He can never shoote well that hath nocht his eye still upon the marke or white; so no more can a man live well, that hath nocht his minde on the day of his death. It is a comfort of all comforts, especially to a godly man, to have
hope

hope and faith to beleve he shall rise againe from the grave; for then these eyes shall see those friends againe which death and sinne hath separated; nor must we thinke that we shall arise voluntarily, but the sound of the trumpet shall be the voyce, which is meant the voyce of Christ by his Ministers the Angels; for he shall onely speak the word, as a Judge doth on earth appoint a summons; All must appear, for at this day of Jubilee there shall be no more new Moones, as the trumpet was used to be blowne, as the Prophet David speaketh in the 61. *Psalm*, no but we shall have a new Earth, and a new Heaven, where dwelleth all righteousness, 2 *Pet.* 3. 3. when this trumpet shall blow, it shall be both loud and shrill, no care whatsoever but shall heare this sound; the dampnesse of the earth shall not hinder it, nor the depth of the grave shall excuse us; no place though never so remote shall hinder this sound; for it shall be universall, and in every corner of the Earth shall this Trumpet be heard; for we must remember that our bodies when they are in the earth is but like sowing of Seed, for wee shall rise againe. The Lord calls to man by his Prophet *Esay*, saying, *Earth, Earth, Earth,*

earth, beare the word of the Lord; to put him in mind that he is but earth, for at the first, earth we were, & still we are earth, & earth we shal be againe when God but speakes the word: First an ordinary change by death we must have; secondly, an extraordinary change at this day by the power of God; for the Earth, and the Heaven shal be changed by fire. Death is but a change; our bodies must be all changed; for the Text saith, *We shall all be changed*; Paul meant himselfe too; we shall bee changed saith he. this substance of ours shall be altered at the last day; though not with that formality as ours are, to dye and then to be put in a coffin, and then into a Grave; nor with such degrees; but we shall be suddenly changed, even in the twinkling of an eye, for death is but the first step to earth, and then to glory. Wee shall have likewise a twofold resurrection; first of our bodies from the grave, and secondly, of our soules from sin. *Abraham* hee confessed and said, O Lord give mee but leave to l, take this once, who am but dust and ashes. First, then seeing we are but as the dust of the earth, the earth must then obey when God calls, and render up her dead. So likewise the fire obeyed Gods command not

to hurt the three Children which were put into the fiery furnace ; and yet to have power to burne and destroy those that put them into it. So likewise the Sea obeyed Gods command, and was as a wall to the children of Israel, and gave them then a miraculous and dry passage; so the earth and the Sea must obey Gods voyce at the last day, and yeelde and give up her dead, *the earth shall give up her dead.* And yet the earth devoured some, as it did at Gods command, when *Corah, Dathan* and his company were swallowed up quick : so at this last day of account, God shall onely say the word, and all his creatures must obey it, for the dew of heaven is as the dew of herbs ; And as the dew of heaven waters the flowers in a garden, and the Sun causes them to come forth, so will the dew of the Lords word raise up againe at the last day : wee know that the dew of heaven falls suddenly, so will the dew of the Lord fall suddenly and unexpected at the day of our Resurrection, even in the twinkling of an eye, even then in a moment, for the trumpet shall but sound, and all shall arise. It is a divine worke, and it is past our understanding; therefore let us rather admire Gods infinite goodnesse than bee too

nice

nice and curious to search into them; Then shall this corruptible part of ours put on incorruption, our naturall bodyes shall be made glorious bodyes, though wee have laine a long time in the grave and bosome of the earth, mouldring and consuming away.

Wee all know that every night is the dayes funerall, and what is the morning but a dayes resurrection againe? or like the setting of the Sun at evening, which the next morning shall rise againe. And wee all know that when we see or put a roote in the ground, that it must lye all the winter, and as wee thinke dead; but in the spring time (by our hope) we shall see it revive and shew it selfe by vertue of the Sun: just so will it be with us at the day of our Resurrection; for it is a most certaine Argument, that hee that can doe the greater worke, can also doe the lesser; for God who did make the world, and also man at first of nothing, can at the day of our Resurrection make us perfect bodyes againe of something. Therefore O Lord, I beseech thee prepare me for the day of my death, that whe her it shall be by the Messenger of death, or by the Trumpet of thy Judgements, that at the last day, when I shall rise againe, I

1 Cor. 15.

may behold thy glorious Majesty, with all thy royall Army of holy Martyrs, and blessed Angels; that I may not be found with a distracted and a guilty conscience; nor with the Reprobates call to the hills to cover me, nor unto the Rocks to fall upon me; but that I may taste of thy endlesse mercy, and so be received into thy heavenly Mansion. Therefore my beloved, seeing we looke for such things, let us be diligent, that we may be found of God, pure, spotlesse, and blamelesse: for seeing then that all these things shall come to passe, and be dissolved, what manner of persons ought we to be in all holinesse and conversation of life. Therefore let us labour while we live here on earth, that we may be found white as the Snow in *Salman*, and cloathed with the Robes of Christs righteousness. Alas, what are wee at the best, (as I have said) but dust, earth, and ashes, a Coffin of Coffins, yea a Coffin for the wormes? A little blast of sicknesse carries us away in our youth; and if we hold out a little longer, we consume and moulder away with old age. We at the best are like but a painted Wall, one Winters storme quite defaces the beauty of it; so one blast of death carries us quite

quite away to the grave, and to the earth againe: the efore saith the Prophet, *The dust shall returne to the earth as it was; and the Spirit shall returne unto God that gave it at first, Eccles. 12 7.* And let all men remember this, that we shall be found, and rise againe. and stand upon the earth: And then God will finde a sinner at that day (if he die without repentance) as if the sinner had but just committed the act of sinne at the same time. *Paul* will bee found, although not preaching, as he did on earth, but in the condition he died; and we with the same finnes, or with the same righteousness, as we live or die in; for our consciences will then accuse us, our memories witness against us, and our reasons will bee our Iudges at this day; we shall have no more to say for our selves, than the man in the Gospell, who came in to the Dinner without a Wedding Garment on; but marke, I pray you, being asked how he came thither, the Text saith, he was dumbe, he was silent, he had not a word to say, his own conscience accused him, and so he was bound hand and foote, and cast into everlasting fire. And if wee would have this wedding Garment found upon us, wee must first while

Mat. 22.
11.

wee live here on earth labour to get grace in our hearts, and faith in our soules; we must wholly leave & forsake this sin of Covetousnesse; the Prodigall must forsake his sins of wantonnesse; we must doe it presently, as *Zachens* did who came downe hastily, and received Christ joyfully, & give satisfacti- on to those men we offended really; we must not deferre the time, or take advise whether it were time yet so to doe; no we must with *Zachens* make our owne Will, and be our owne Exe- cutor; and make Christ our over-seeer; Behold Lord, halfe of my goods I give to the poore: If I have done any man wrong, I will restore him foure-fold. God doth not regard the extension but the inten- tion; not our tongue onely but the heart: wee must not stubber over our Confession, wee must not put away fine sins onely, and retaine other some; no, we must put the sword to the throate of sinnes and cut them off; and like *Phineas*, pierce *Zimri* and *Cosbe* through and through: we must not (if we meane to appeare before God blamelesse and spotlesse) leave some beloved sin in our bosome; no, not the sinne of our bosome unrepented of; no not our beloved *Dalilæs* sins: and be like *Naoman*, say, the Lord be mercifull

Simile.

2 King. 5.
18.

un:o

unto mee for this sin, I did not thinke on it, I had forgot it: but pray with David, *loose my soule even from my secret finnes*; finnes whether I have done to please my selfe or to please others; yea, our whisperings finnes; such sins as wee have striven so long to hide from God and man, that now wee have forgotten them our selves: O saith David, *Forgive me the finnes of my youth*; my finnes of negligence, and my finnes of ignorance; there is no sin so small or little but is able to cast us into Hell for ever; there is no sin which if it be unrepented of, but we shall one day render an account of to God Almighty, else how shall Gods Justice be manifested, if mans offences be not punished? for the manifestation of Gods glory will be such at this day, that wee shall confesse that his Justice is but justly and rightly fallen upon us; so shall it be with a wicked man at his resurrection, he shall not have a word to answer for himselfe, no not a word at all to plead for himselfe. O, what would Dives have given that he might have but sent to his five brethren to have warn'd them of the place of torment which he was in: no, saith Abraham, it cannot bee, if they will not heare and beleieve Moses and the Prophets,

Psal. 19. 12.

Psal. 25.

they will not beleeve though one arise from the dead: A day there is for man, and a day there is for God; and as there is a day for mans account to be made up in, so there is a day for Gods eternity to be shewne. Gods account is true, those live long that live well, the Text saith, as you may reade *Esay 65. 20. A Childe shall die an hundred yeeres old, and the old man shall not live halfe his daies*: The meaning is, the greatest childe is the honourable old man, for where a young man doth observe Gods commandments, doth not he deserve more than the old man, that hath spent his whole time in vanity, and in wantonnesse? He that can give an account of his time, and the life of his experience; as how often he hath prayed, and how he hath shed many teares of contrition for his sins, and hath heard many Sermons, and made use of them, and did receive the holy Sacrament, his daies shall be long in the Land: The young man in this case is the old man, because he is the first borne by regeneration and reformation, old age is extracted from youth, a young *Samuel* shall be called before an old *Ely*. We shall meet and see the old antient Patriarchs, as I have said, *Moses, Aaron, Abraham, Isaac, Jacob,* the

the old Prophe s, *Eliab, Ieremiah, Daniel, Hosea, Esaiab, Ioel, Amos*, we sha'l likewise behold the 24. Elders, the holy Apottles; *Mattheu, Marke, Luke, James, Iohn, Paul, Peter*, all the holy Martyrs, *Iohn the Baptist, St. Steven*, all those infants which were flaine by *Herod*, with their *live branches* in their hands, saying, *holy, holy, holy, Lord God of Sabbath, Heaven and Earth is full of the Majesty of thy glory.*

Now who be the twenty foure Elders, it is generally imagined by all Divines, that they be the twelve Tribes of *Israel*, and the twelve Apottles, which make the 24. Elders; therefore let us cheere up our spirits with o'd *Iacob*, and get up into the Land of *Goshen*, where we shall see our brother *Ioseph*, which will prepare a l things necessary for our occasions: and wee shall then sit downe with old *Abraham, Isaac*, and *Iacob*, in the Kingdome of Heaven.

Gen. 47. 6

Therefore I pray you do not put off the thought of this day of death, as *Agrippa* did *Paul*, saying; *I will beare thee another time*: It was *Ierusalem's* fault and sin, that they remembred not their end. Death comes swiftly, not on foote, but on Horse-back, and on a pale Horse: Let us therefore remem-

Act. 26.

ber our death, and leave sinne, that sin may not leave us in the Grave: O let us consider our latter end, let us be as the wise Virgins, to have the Oyle of Faith in our Lampes, that we may enter with the sweet Bride-proue of our soules, to the Land of blisse and eternall happinesse. O that our mindes were but answerable to Gods mercie; or if we had as straight soules as wee have bodyes, then wee should be perswaded to forsake this idle, sinfull, and wicked World, and count all as drosse with St. Paul; and desire to know nothing more, than Iesus Christ and him Crucified, then sicknesse and Death may come as often as is possible, and we shall not be affraid of it. For indeed wee cannot by Nature be able to beare the pangs of death well, untill we be schooled and instructed by sundry trials and exercises in this life. Our sincere Conversation before death approaches ought to appeare; First, in the Examination of our Hearts & wayes; Secondly, in the confession of our sins and manifold transgressions, which wee from day to day have committed, and all good orders have omitted; and then likewise that God is just in his Judgements. Thirdly in begging and petitioning with unfeigned sighes and groanes

groines of the Spirit for pardon,
and reconciliation in Jesus Christ.

A dyving man must not so much fixe
his mind on the pangs and torments
of death, as on that blessed estate of e-
ternall life, enjoyed after death, upon
which he must fixe the eve of his faith
by Jesus Christ.

Wee must looke upon Death in the
Glasse of the Gospel, as it is a sound
and a sweet sleepe, and an entrance un-
to Heaven: not looking upon it as in
the Glasse of the Law, or as it is a curse
and a pit-fall to destruction: for death
of it selfe is nothing; It is our ill con-
sciencies that makes us so affraid: it is
the Coffin, the Shee'e, the toling of the
Bell, and the weeping about us makes
death so horrible: Death can doe us
no harme, for it is but as a passage to a
better life. I would have every Chri-
stian man and woman upon their sick
beds to looke for death, and take it
patiently and willingly: My first rea-
son is, because the death of every mem-
ber of Christ is fore-seene and ordain-
ed by the especiall Decree and provi-
dence of God, yea, the very circum-
stances thereof. Secondly, then Gods
promise, *Blessed are they that dye in the*
Lord, for they rest from their labours and
their workes follow them. Then thirdly,
he

A com-
fort to all
that dye
well.

2 Cor. 3.

he that dyeth in Christ, hath his soule and body really coupled to Christ, according to the Covenant of grace. Then fourthly and lastly, God hath promised his speciall and blessed presence to the sicke and dying, that are his: as we may reade in *Esay* 43. where he declares himselfe thus: *When thou passest through the waters, I will bee with thee, and through the Rivers, they shall not over-flow thee: when thou walkest through the fire, thou shalt not be burnt, neither shall the flame kindle upon thee: for I am the Lord thy God, the holy one of Israel, thy Saviour.*

Now to dye in faith; is when a man in the time of his death, with all his heart relyes himselfe wholly on Gods special love and mercy in his son Iesus Christ: So did the Prophet *David* when he was greatly distressed; encourage himselfe in the Lord his God, with a great deale of faith, saying, remember the word unto thy Servant, upon which thou hast promised, and caused me to hope: *This is my comfort in my affliction, or thy Word hath quickned me: My flesh and my heart saith, but God is the strength of my heart, and my portion for ever. As Moses lifted up the Serpent in the Wilderness, even so must the Son of man be lifted up: That is when hee feelles*

Pf. 114. 4.

1 Sam. 30.

19.

1. 37. 25

Josh. 3. 14

feeles Death to draw upon him, and to sting him, hee then must fixe his eye of Faith on Christ exalted on the Crosse, & also Crucified for our eternall life.

The very sighes, sobs, and groanes of a repentant and beleeving heart, are prayers before God, as effectually as if they were uttered by vocall intercession: Such as, Lord, thou hast heard the desire of the humble, thou wilt prepare their heart, thou wilt incline thine eare. He will fulfill the desire of them that fear him: he also will heare their cry, and will save them. Call to minde the last words of a dying man, mentioned in the holy Scripture. O Lord I have waited for thy salvation: Father into thy hands I commend my spirit, Lord Iesus receive my soule.

Ps. 10. 17.

Ps. 145. 19.

Luk. 2. 46

Act. 7. 59

Here is matter of great comfort; mans misery then shall have an end; then his joyes are approaching & at hand; yea, even while hee is gasping in these pangs, then is hee carried on a sudden by a company of holy and blessed Angels from earth to heaven; from his Crosse to Paradise, from a world of woe, of trouble, affliction, care, anxiety of minde, to a Kingdome of happiness and eternall blisse; for in heaven there is no fear, no sorrow, Satrans envy, nor the worlds malice shall

once

once offer to assaile our bodies, or vex
 our hearts; and though Sathan came to
 our first Parents *Adam* and *Eve* in para-
 dise, and there did tempt them and de-
 ceive them, here hee dare not come to
 tempt any: (O how blessed is the
 change, when in every moment of mi-
 sery joy enters? Imagine you are a poor
 travailer in the night time and out of
 your way, wandring alone upon the
 mountaines, and far from any house or
 company, destitute of money, weather-
 beaten with raine and winde, terrified
 with thunder, stiffe with cold, wearied
 with labour, famished with hunger,
 and almost brought to despaire with
 the multitude of miseries: marke I pray
 you if this man upon a suddaine, in the
 twinkling of an eye, should be placed
 in a goodly, large, and rich palace, fur-
 nished with all kinde of rich and cleere
 lights, warme fire, sweet odours, dain-
 ty meate, soft beds, pleasant musicke,
 fine apparell, honourable company,
 and all these prepared for him, to
 serve him, honour him, and to annoynt
 and crowne him a King for ever, what
 would this poore man doe? what
 would he say? surely nothing, but ra-
 ther in silence admire it, and weepe
 for joy: nay, farre happier than all these
 are the joyes in heaven; and surely so is
 the

the state and condition of every penitent man, which can before hee dye make his peace with God, for then shall he be free from all earthly molestation, and from all those troubles which this world brings upon him; for while he lives heere, hee lives but in a vale of misery, & in a valley of tears, tost too and fro with every wind and storme; but he is happy who can say with *Simeon*, *Lord lettest thou thy servant depart in peace*, and with *David* can say my God and my Lord: then will our Say our meete us, saying, Come you blessed of my Father receive the Crowne, receive the Kingdome which was prepared for thee from the beginning of the world; and then no sooner art thou come into Paradise, this heavenly mansion, this place of everlasting joy and happinesse, but instead of sorrow, we shall have joy, instead of trouble and affliction, we shall have peace and rest for our soules; and for our company wee shall have the Ange's & Arch-angels to intertaine us, and hug us, and imbrace us with armes of love; our Saviour performing his promise in giving us a Kingdome; at which meeting the Angels shall sing, the blessed Saints shall reioyce all harps warble all hands clap for joy; and our poor
soules

soules ravished with delight: And if this be the case and state of all penitent and true beleevers, who will not say, hasten thy comming O Lord, come Lord Jesus come quickly?

O let us present unto our soules the blessed and happy condition of the life to come; and this will be effectual to stir us up to every good and holy duty, and to comfort and cherrish us in all conditions & estates whatsoever, while wee live in this sinfull world, and amongst this untoward generation; what will a man care for crosses, losses, and disgraces in this world; that thinks of an heavenly Kingdome? what will a man care for ill usage in his pilgrimage of this earthly Tabernacle when he knowes he shall be a King at home? we are all (in this time of our absence from God) but even strangers & pilgrims upon earth: here in this life we must suffer indignities, reproaches, scoffes, nay what not, yet all of these are for our good, if we can endure with patience, and overcome these temptations with joy & alacrity, for in the end there is comfort, we shall have a better estate to come; yea in the highest heavens; & al this in the mean time, it is nothing but a fitting and preparing of us to that heavenly Kingdome, which

which holy David desired to be but a door-keeper of, rather then to dwell in the tents of Kedar: let this be our hope and comfort, how soever we fare here in this life (that we have here but a little time to spend) and it will not be long ere we inherit this Kingdome of glory: Alas, the afflictions of this life are not worthy of the glory that shall be shewd us hereafter, *Romanes, chap. 8. Vers. 18.* And therefore good old Ignatius in a burning zeale durst say it, Come fire, Gallows, Beasts, breaking of my bones, quartering of my members, crushing of my body, all the torments of the Devill, let them come upon me, so I may enjoy this treasure of Heaven: So Saint Paul, He counted all things but drosse in comparison of Christ; I desire to be dissolved and to be with Christ, saith he, and well might he say it, that knew what a change would be one day; for never was cold shadow so pleasant in hot Summer. never was easie bed so delieghtfull after labour, as shall be this rest of heaven to an afflicted soul, comming thither out of this valley of teares. O then what service should wee doe? what paines should wee suffer to attaine this rest? were it to runne through fire and water, were it (as Saint Augustine said)

to

to suffer every day new tormentes, yea, the very tormentes of Hell, yet should we be content to abide it, and how much more, when we may buy it, and obtaine it with teares and with repentance, with a little sorrow and contrition for sin which we have brought upon our owne selves, by our disobedience and neglect.

Obedience saith a holy Father, is one of the first steps to heaven, and to dye in obedience, is to be willing and readie to goe out of the World when God calls us: As in *Pro. 14. 7, 8.* It is thus said, *None of us liveth to himselfe, and no man dyeth to himselfe: for when we live, wee live unto the Lord; and when we dye, we dye unto the Lord: Therefore whether we live or dye we are the Lords:* Which words teach us, that in the very houre, and when the very pangs of death are upon us, wee should resigne our selves to the will and pleasure of Almighty God, who first made us & gave us life: And as David did, freely, and with confidence say, *Into thy hands I commend my spirit; thou hast redeemed it O Lord God of truth.*

Againe, hee that will surrender his soule into the hands of God, the Creator of it, must be resolved that God can, and will receive his soule into Hea-

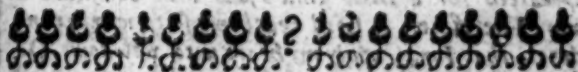
ven.

ven, which none can doe of himselfe, except the Spirit of God doth certifie his Conscience, that he is Redeemed, Justified, & Sanctified in Jesus Christ, & shall be likewise glorified. VVe must not feare death at all; And my reasons are these: First in all our care we have occasion to shew our obedience to God Almighty. Secondly, all future sinne is prevented by death, and St Paul saith, that the last that shall be destroyed is death that shewes unto us, that death hath no more power over our bodies, and that our bodies and soules shall be united together againe and shall receive our reward according to the deeds wee have done in the flesh. Thirdly our bodies are brought to a better and far more happy place and blessed estate, where we are insensible of all future miseries, and cease to bee any more an instrument, either active or passive in sinne. Fourthly, it gives the soule a free passage to the Caelestiall glory, where we shall have the vision and fruition of God the Father, who was our Creator; the society of God the Son, who hath been our Redeemer, and Advocate; the company of God the Holy Ghost, who hath sanctified us. VVhere sorrow is never felt, complaint is never heard, matter of sadnesse is never scene, evill successe is never feared; but instead thereof, there is all good without evill, life that never endeth, beauty that never fadeth, love that never cooleth, health that never impaireth, joy that never ceaseth: O did we but think on this glorious place
afore

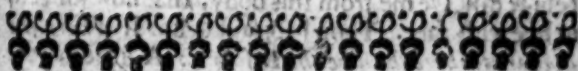
afore-hand, wherein are those heavenly mansions prepared for us, did we spend many thoughts upon it, and ever and anon sigh and seeke after it, untill we came to the possession of it; O how would these heavenly meditations ravish our soules, as if heaven entred into us, before wee entred into heaven.

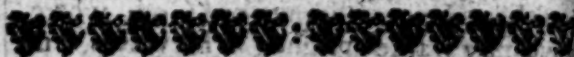
Thus I perswade my selfe, I have now won some, and whom I have won, the Lord in mercy keepe: and so I discharge my selfe. For we are all by our owne disposition, like unto tottering walls, still ready to fall. And therefore I would I might say, as it was said to him that suffered with Christ, *This day shall yee bee with me in Paradise.* And if this day your hearts be thoroughly converted, surely this day you are in Paradise. It was no comfort to Adam and Eve, to remember they were in Paradise, seeing themselves now cast out. And if wee bee once placed in Paradise, then let us looke to our standing that we fall not. For as we are mortal, so are we mutable; & nothing so familiar with us, as to change. *Deut. 5. 29.* Unconstant we are God knowes, the Lord make us stedfast. And the remembrance of these heavenly joyes, which we have now heard, let that make us steadfast even to the end. And so let us pray, that the Lord in his infinite mercy would correct our present sinfulness, erect and build up our further knowledge in him, and direct our future frailty, that we may earnestly desire, advisedly search, truly know, and perfectly fulfill all things that may please

please him, the ever-living Lord God; where-
 by we may walke uprightly in his wayes, and
 live truely in his love, to our comfort, and his
 glory; that in the end we may obtaine that long
 looked for, & much desired beautifull Diadem
 wherewith he crowneth a'l his Elect, and so
 reigne with him in his everlasting Kingdome,
 the heavenly *Canaan*, the Land of promise; a
 paradise of pleasure: there to behold the de-
 lightfull countenance of his most glorious Ma-
 jesty, and to be filled with the exceeding sweet-
 nesse of his most blessed presence, which is life
 everlasting: which no heart can imagine, no
 tongue can utter; nor the wit of man expresse the
 happinesse thereof. Now I would intreat you
 to adde this short Prayer, to the effect of the
 words which you have already heard, that
 God Almighty may give us both hearts and
 time, to pray for a pious dissolution out of this
 life, whensoever it shall happen.



A Prayer





A Prayer to the effect of the matter before mentioned.

O Most sweet Lord Jesus Christ, as the Heart brayeth for the Water streams, so doth my soul long and thirst after thee my God: O when shall I come to God my Saviour, to see him with these eyes, & appeare in the presence of my Bridegroom? When shall I be loosed from this prison, wherein my soul is miserably captivated? I am weary of this sinfull and wicked World, and with the Apostle, let me say, *I desire to be dissolved, and to be with Christ, which is best of all.* O Lord Iesu, thou hast numbred my dayes, and thou knowest the houre of my death, and thou hast appointed the terme of my life; my dayes are in thy hand: *For thou hast made my dayes but as a span long, and mine age is nothing unto thee; for what is my life? even as a vapour that appeareth for a little time, and then vanissheth away.* Therefore, O Lord teach me so to number my dayes, that I may apply my heart unto wisdom. Deliver me from the body of death, when it pleaseth thee, for my soul inclines to heavenly rest; & I desire to go from darknesse to light, from paine to pleasure, from this lifes trouble to eternall rest; from my manifold infirmities, to perfection & felicity. Come Lord Iesu, & dissolve me from this body, that now longeth to bee with thee. Thou hast said O Lord, *Where the Master is, there shall be the Discip'le*: A little before thy Death, thou didst pray thy Father, O Lord Iesu,

pray

pray now for me : Father, those whom thou hast given me, I will that they shall be where I am, that they may be with me, and see my glory which thou hast given me; for thou hast loved me before the foundation of the World. Let me with thine Apostle cry out, It is good for me to be here. O Lord Jesu, be present at my right hand, when I dye, and say unto my soule, Soule bee of good comfort, thy sinnes be forgiven thee : Remember me in thy Kingdome, and say in mine eare, This day shalt thou be with me in Paradise. At length, O sweet Jesu, raise my body, that in the resurrection of the Saints, I may rise to life, and with joy appeare before thee my Judge and Advocate, that I may heare thy desired voyce to thine Elect, and to me saying, Come ye blessed of my Father, possesse the Kingdome prepared for you, before the foundation of the world. Come Lord Jesu, from thy Kingdome of Grace, to thy Kingdome of Glory : and not for any merits or deserts of mine, but for the Lord Jesus Christs sake, who is the Sonne of thy love, and the Lambe of thy bolome, to whom with the Father and the Holy Ghost, be ascribed all honour, glory, power, might, majesty, and thanksgiving, from mee, and the rest of Gods people, now and for ever. Amen.

A Prayer for the Morning.



Lord Jesu, the Judge of the Quicke, and the Dead, let thy good Spirit, in the schoole of Discipline, so teach and correct me, that I may so much profit by willing, as to desire thy comming in Glory, and consider the last day of my life, as the sweetest day of my Redemption.


demption: and with a joyfull desire expect thee the Son of man, as my Saviour, Advocate, Surety, Bridegroom, my Head, and Bishop of my soule. But oh my God, keepe and guide me, that I may beware of those horrible vices which in these sinfull, dangerous, and mutable times, and in the end of the world doe reigne among the wicked and ungodly: and likewise from gluttony, drunkennesse, adultery, and immoderate care of this life, knowing that no such can inherite the Kingdome of God: and that I set not my minde or affection too much upon Delights, Riches, Profits, Preferments, and Pleasure of this World, with which our hearts are made so heavy, that they can never come to a serious consideration and desire of Heaven, and the future felicity. But worke in mee the grace to seeke Christ, and his Righteousnes, and with St. Paul, desire to be dissolved & to be with Christ, and count all things in this world as dung or Chaffe to the knowledge he had of Iesus Christ, and him Crucified.

Furthermore, lead me, O Lord, and guide mee I beseech thee in the way of all truth and righteousness, and so governe all my actions this day, that I run not into any sinne, or kind of danger, but that all my doings may tend to thy glory, the good of thy Church, and the discharge of my duty in my life and conversation: defend and deliver me likewise from all temptations and afflictions in this sinfull World, and from all mine enemies, and from all deceits and dangers of Sathan, the deadly enemy of mankind: kindle my heart and affection with a fervent zeale of thy sacred word, that I may observe, learne and embrace thy holy word, and know thy blessed will, and walke in thy wayes. Strengthen me with thy holy Spirit, boldly and constantly to professe the honour and

and service of thy great and Holy Name, lest at any time through frailty of the flesh, or through feare of worldly afflictions I fall from thee. O Lord strengthen my weake faith, kindle it more and more in fervency and love towards thee, and in all Christian love towards my neighbours. Suffer me not O Lord, to receive thy word any more in vaine; but grant that it may prove as good seed sowne in fertile ground, that I may bring forth the good fruit of repentance in my life and conversation, to thy honour and glory, & the future good of my soule and body hereafter. Give me a contented minde with my Estate, and all other blessings which thou O Lord God, of thy bounteous goodnesse in mercy hast bestowed upon mee, that I may use them soberly, discretely, and be truly thankful unto thee for them; grant me patience in all my troubles and afflictions, which may daily happen unto mee: And grant O deare Father, that I neither grudge or repine at thy fatherly corrections, knowing them to be tokens of thy love, and instruments of my exercise and triall, neither that I seeke revenge of my enemies, knowing that vengeance is thine, & that thou wilt repay it in due season: keep my wandring will and affection from all evil thoughts, my tongue from prophane and lewd speeches, my body and every part thereof, from all sinfull actions and outward violence: Let all my love, my faith, my hope, my delight and confidence onely be upon thee: Open my heart to have pity upon the poore distressed members of Jesus Christ, whether they be afflicted in body or minde, or both: Give me the gift of chastity, that I may walke tocessly, and that I may possess my vessell, which is the Temple of the Holy Ghost, with Sanctification and honour, and not in the lusts of the flesh, as the wicked and foolish doe, which

know not God. Give me, O Lord, a soft and tender heart, to be sorrowfull for my sins and transgressions that are past, which I have so wilfully committed: thankfulness unto thee for all thy mercies & benefits, which thou in thy love hast from time to time bestowed upon mee: Let thy mighty hand and outstretched arme O Lord be still my defence; thy mercy and loving kindnes in Jesus Christ thy deare Son, my salvation; thy true & holy word my instruction. thy grace & holy Spirit my comfort and consolation unto the end of my life, and in the end: and give me grace hereafter to performe that which thou hast commanded me, that so I may live in the feare of thy holy and blessed name, and also dye in thy favour, that I may rise to life for ever with my Lord Jesus Christ, & evermore dwell with him in the most glorious and joyfull kingdome, the onely thing which I desire and hope for, through the merits, and mercy of the same Christ Iesus thy onely Son, and my onely Lord and Saviour: not for any merits or deserts of mine, for I forsake and renounce all: but for the Son of thy love, Jesus Christ, in whose name and words I conclude and shut up mine imperfect Prayers, in that absolute forme of prayer, which thy Son, and our Saviour taught his Disciples, saying, *Our Father which art in Heaven, hallowed be thy name, thy kingdome come, thy will be done in Earth as it is in Heaven, give us this day our daily bread, and forgive us our trespasses, as we forgive them that trespass against us, and lead us not into temptation, but deliver us from evill, for thine is the Kingdome, Power, and Glory, for ever and ever, Amen.*

A Prayer for the Evening.

 Most mighty Lord God, and most mercifull and loving Father, in thy Sonne Jesus Christ, I sinfull creature am bold to return unto thee all possible praise & thanks for all thy great and manifold favours, which thou in thy mercies hast from time to time vouchsafed unto mee a sinfull wretch, who am full of sin and iniquity: I beseech thee favourably to hear my imperfect prayers, and to grant my request and needfull succour, which I offer and make unto thee at this time. Forgive me, O great thee good Father, all my sins that I have committed, from day to day against thy Divine Majesty: And suffer me not, O Lord, hereafter to offend thee any more, that neither sin nor Satan, nor my unruly passions, may have dominion, or reigne any longer in my mortall body; for I confesse I have herein done wickedly, & have broken all thy commandements, & have builded a *Babel* of my owne actual transgressions against thee, for which thou mightest in thy severe Justice punish me, both in soule and body to eternall death, besides those finnes which I have this day committed, which none but thine all-seeing eyes, & mine owne conscience can testify. Forgive me all that is past, & powre upon me, O Lord, the holy Spirit of wisdom and grace, and so governe & lead mee by thy holy Word, that it may be a *Lanterne* to my feet, and a *light* unto my steps: Increase my faith, O mercifull Father, that I do not swerve at any time from thy heavenly Word, but augment in me hope and love, with a care of keeping all thy Commandments: and seeing I live now in these most perilous

and dangerous times, let thy fatherly providence defend me against all changes and chances whatsoever that shall happen in this sinfull World: shew thy mercy upon me, and so enlighten the naturall blindness and darkness of my heart by thy Heavenly grace, that I may daily be regenerated and renewed by the operation of thy holy Spirit. By the which, Oh Lord purge the grossnesse of my hearing & understanding, which have been choaked with the cares & pleasures of this world, that I may profitably read, heare, and understand thy sacred word and heavenly Will; beleve & practise the same in my life & conversation, and also mortifie and kill in me all carnall desires and lusts of the flesh, that my life may expresse my faith in thee. But most chiefly I intreate thee, O heavenly Father, to defend my soule against all assaults, temptations, accusations, subtile baits and decits of the old enemy of mankind, Satan, that roaring Lyon, ever going about, and seeking whom he may devoure: And when I shall happen to fall into sin through the frailty and weaknes of Nature, I beseech thee to worke true Repentance in my heart, that I may be heartily sorry, without desperation, trusting in thy mercy without presumption, that I may amend my life, and become truly religious without feigning, faithfull and trusty without deceit, merry without excessse, sad without distrust, and content with mine owne estate, without covetousnesse, which thou hast bestowed upon me: and likewise blisse that Talent which thou hast but lent me, that I may increase it to thine honour, and for the reliefe and maintenance of my charge and family.

Finally, for as much as it hath pleased thee to make the night for man to rest his wearied Limbs and busied minde in it, as thou hast ordained

dained for him the day and Sun-shine to travel, to follow his honest labour and Vocation; grant, oh heavenly Father, that I may so take and enjoy my bodily rest, that my poore soule may continually watch, like the wise Virgins, with the Oyle of faith in my heart, for the second comming of my Lord and Saviour Jesus Christ: and in the meane season, that I bee not overcome by any fantasies, dreames, or other temptations, but that I may fully set my minde upon thee, love thee, feare thee, and rest in thee: And then, O Lord, waken me againe in due time, that I may behol'd the light of the next day to my comfort, still preparing my heart and minde to thy service every day, & my whole lifetime in truth and sincerity, that when I have run the short race of this mortall life, thou maist bee pleased to call me, to be partaker of a better, and so I may live and die, and ever remaine with thee in thy Heavenly Kingdome, through Jesus Christ, our onely Lord and Saviour, in whose Name I begge all these graces, in that short and absolute forme of prayer which he hath taught us saying, *Our Father which art in Heaven, &c.*

FINIS.

1847
The first of the year was a very
dry one, and the crops were
very much injured. The
winter was also very dry,
and the crops were very
much injured.

The second of the year was a
very wet one, and the crops
were very much injured. The
winter was also very wet,
and the crops were very
much injured.

The third of the year was a
very dry one, and the crops
were very much injured. The
winter was also very dry,
and the crops were very
much injured.

A
Fold for Christs
S H E E P E.

Delivered in two Ser-
mons upon the first Chap-
ter of the CANTICLES.
Verse 6, 7.

*The twelfth Impression, correct-
ed and amended by the Author Samuel
Smith, Minister of the Word
of God.*

Esay 55. 3.
Hearken, and your soule shall live.

LONDON.

Printed by W. Wilson. 1649.

1800

Fold for Christ

SHEEP.

Delivered in two Ser-

mons upon the last Chap-

ter of the A. N. T. I. C. S.

1 vol. 6s. 7.

The twelfth Impression, corrected
and amended by the Author Samuel
Smith, Minister of the Word
of God.

Printed and sold by J. Ball
LONDON.

Printed by W. Wilson
LONDON.

1800



A Fold for Christs SHEEPE.

Delivered in two severall
SERMONS.

CANT. 1, Vers. 6, 7

*Shew thou me, O thou whom my soul loveth,
where thou feedest, and where thou liest
at noone, for why should I be as she that
turneth aside to the flocks of thy compa-
nions?*

*If thou know not, O thou the fairest among
women, get thee forth by the steps of the
Flocke, and feed thy Kids by the Tents of
the Shepheards.*

Now before I enter into the
Text it selfe, which I have
read unto you, it shall not
be amisse, for my better pro-
ceeding and your understanding, for
to speake something concerning the
Order of placing this Book, the Title
of it, the Subject, and the matter there-
in contained.

First, touching the order of placing
this Booke wherein *Salomon* labours to
build up the spirituall Temple of the
soule; It is the same he hath observed

1 King. 6

in building the materiall Temple, where he framed three Courts; the utmost for the common people, the second for the Priests & Levites, and last of all, the *Sanctum Sanctorum*, the Holiest of Holies, onely for the high Priests to enter in at & that but once a yeare: Even so in this spirituall Temple of mans soule, he hath likewise framed three Courts; First, an utmost Court, which is his booke of *Proverbs*, where all sorts and degrees of men whatsoever are taught and instructed a civill course of manners; Next to that hee hath a second Court, which is his *Ecclesiastes*, leading men on further in the way of godlinesse and Christian pietie; And last of all, he hath a *Sanctum Sanctorum*, which is the *Cantic es*, where not every one, but onely those which delight in heavenly and divine Mysteries, may behold the pure, free, perfect, eternall & constant love of Christ Jesus towards his Church & every faithful soul: as also the love of his Church towards him, and what great and princely benefits she reapeth by him.

Secondly, for the Title and Subject or matter of this most excellent Book, as there is *Sabbatum Salutis*, so is this a *Song of Songs*, because of all that *Salomon* did indite, this is most Divine & most

excellent. Wherein he doth most lively and affectionately, by Allegoricall and Parabolicall speeches, cipher out and describe unto us the most holy and perfect love of Christ Jesus, towards the Church his blessed Spouse. For Christ & his Church are here brought in, in this worthy Booke, as two Paramours, who are in love the one with the other, as a time of wooing ever goeth before the solemnization of Matrimony, and which in due convenient time have a purpose to marry, as Ioseph & Mary were first espoused before they came together: so the same order is observed in this spirituall Union berwixt Christ & his Church. Iohn 3. 29. They must first be contracted, then afterward married: The Contract is, when a man is regenerate and borne anew, Rev. 21. 9. translated out of Nature into Grace, depending onely upon our Saviour Christ for salvation, & finished & made up in the day of Judgment, when all the Elect shall surely enjoy Christ: For so witnesseth the Holy Ghost, where it is said, *Let all bee glad and rejoyce, and give glory to him. for the marriage of the Lamb is come, and his wife hath made her selfe ready.* Rev. 19. 17. So then this booke containes in it the wonderful love, and mutuall affection be-

Mat. 1. 11

twixt our Saviour Christ and his Spouse, the true Church of God, and every true beleever. Thus much may serve touching the Booke it selfe: wee will now come to the words of the Text.

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*Shew thou me, O thou whom my soule loveth.*



**I**N the beginning of this Chapter, the Church beginneth to speake to Christ, and being ravished in heart with his love, desires more earnestly to be imbraced of him, that she might be joyned unto him, preferring Christ Iesus with the blessing and benefits she reapeth by him, before all other things in the world.

In the third Verse shee confesseth her untowardnesse, and her want of power to embrace Christ: and therefore she desireth him to draw her heart by his Word and Spirit, whereby she sheweth her earnest desire to receive Iesus Christ.

*Vers. 4.* She removes an objection, that might bee made, for it might be said, alas thou art blacke and deformed, how canst thou then hope that he will

will take any pleasure in thy beauty, seeing that he is the most pure, blessed, and glorious Son of God. To this she confesseth, that though by nature she be blacke, full of blemishes, and naturall corruption, by reason of her originall sin, and naturall pollutions, as a fo her actvall transgression; yet notwithstanding, being washed in Christs blood, cloathed with his Righteousnesse, and being decked and beautified with the graces of his Spirit, Knowledge, Faith, Repentance, Zeale, Patience, Love, Obedience, &c. *she is faire and comely.*

Now in the sixt verse she puts up an earnest request unto Christ, that hee would in mercy shew her where he feedeth his flocke, and where he provides comfort for them in the time of trouble. For Christ being the great Shepheard, his Church on earth seekes onely after him to be fed, resting assured, that there is but one true Shepheard, who feedeth all his sheepe with whollome pasture.

In these two Verses wee have two things to be considered of us.

1. The Request and Petition, the which the Church doth make unto Christ. *Vers. 6.*

2. The most kind & loving answer of

Christ unto his Church, directing her, and comforting her according to her Petit on, vers. 7.

In the first of these we are to consider two things: First, the Request, and secondly, the Reason of the Request.

In the Request note first the person to whom she resorts: *O thou whom &c.*

Secondly, the Request it selfe, which is two fold.

1. That Iesus Christ would shew her where he feeds his Flocke with his holy Word and Sacraments, to this end, that he would feed her, as he fed the flocks of former time.

2. Where hee provides shelter and shadow in the heate of persecution: as the manner of those shepherds was in those hot Countries, to drive their sheepe to shade in the heate of the day.

And lastly, the Reason, *For why should I be as she that turneth aside after the flocks of thy companions:* So that if Christ doe it not, it will not be for his honour, nor yet for her good.

First, for the person to whom shee seeketh for direction & sure comfort, it is Christ Iesus, the Saviour and Redeemer of his Church & people, whom she describeth thus, *O thou whom my soule loveth, &c.* That is to say, O Lord Iesus.

The person unto whom the Church seekes for direction.

Jesus Christ, my onely Saviour & Redeemer, whom I love with all mine heart, yea, whom I love most earnestly, above all the Word. So as if the question were asked, what I love best in all the world, I speake it from my heart, it is thou Lord alone.

Hence we learne with what affection every Childe of God, and true believer, must love our Saviour Christ. Namely, with the greatest and strongest affection of love they can: So as if it were asked, what or whom dost thou love most, thou canst truly say with the Church here; the Lord Jesus Christ, *O thou whom my soule loveth!* So did St. Peter, whose love was so great, that he dyed for Christ: so that he might very wel say to Christ when he asked him this question, whether he did love him, or no? *Yea, Lord thou knowest that I love thee.* The like is to be seene in Mary, whose love was so great to Christ that in testimony thereof she washed his feet with her tears, and wiped them with the haire of her head: So that Christ gives this Testimony of her to her everlasting praise, *That she loved much.* So doth the Church and Spouse of Christ testifie her love to her Husband in divers places of this most worthy Booke, calling Christ

Doct. 1.  
Christ Iesus must be beloved with the strongest affection of love.  
Ioh 21.  
15.

Jesus.



Can. 2. 10. *Iesus her Beloved : My beloved spake  
 and said, &c. And againe, Stay me with  
 Flaggons, and comfort me with Apples, for  
 I am sicke of love. Cant. 2. 15. Yea it is a  
 precept given by the Lord God him-  
 selfe, that hee must have the chiefest  
 love, and the first roome in our hearts.  
 Thou shalt love the Lord thy God with all  
 thy heart, with all thy soule, and with all  
 thy strength, Deut. 6. 5. The Lord will  
 not be satisfied with the love of our  
 eyes, to behold his Workes; the love  
 of the eare, to listen to his Word; the  
 love of the tongue, to talke of him;  
 the love of the feete, to goe to the  
 Sanctuary; but the Lord doth require  
 all these loves together in one: So as  
 a man may truly say with David the  
 Prophet Psal. 83. 25. Whom have I in  
 Heaven but thee? And I desire nothing  
 in comparison of thee. The Lord cannot  
 abide that a man should have a heart,  
 and a heart; one for God, another  
 for the Devill: We cannot serve God  
 and Mammon: we must not part our  
 love, to the world, the flesh, or the  
 Devill: divided it must not bee. Christ  
 must have it all. Now the Reasons  
 are divers, to shew with what an ar-  
 dent affection wee must love Christ,  
 Iesus.*

Reas. 1. First, because he is our Husband, and

we

we are his Spouse, for so saith the Prophet Esay; *He that made thee is thy Husband, whose Name is the Lord of Hosts.* And againe, *Let us rejoyce and give glory to him, for the marriage of the Lambe is come, and his Wife hath made herselfe ready.* Now our spirituall service and worship of God is (as it were) a certaine Marriage of our soules unto God. When we take upon us the profession of Christ Jesus, as in Baptisme, then we betrooth our selves to Christ, as to an Husband, entring into Covenant with Christ, to keepe us only to him unto our lives end. So then by this means the Lord is become our Husband and we his Spouse. Now then as an honest man cannot endure that another man should have an interest in his Wife, so will not Christ endure that any other should haue with him any interest or portion in his Church; For he is a jealous God, Exodus 20. ver. 5. So then the force of the reason standeth thus: Gods people which are married unto Christ, must love Christ alone, because wee are linked and married to him alone as a Wife to her Husband unto whom he alone is bound. Therefore if we forsake the Lord, & break the promise we made to him in Baptisme, and betrooth our

Esa 54 5.

Rev 19. 7

2. Cor. 6. 16

1. Cor. 6. 16

1. Cor. 6. 16

our selves unto others, then will he surely cast us off, give us a Bill of Divorcement, as shameles strumpets, and punish us for our unthankfulnesse.

Reas. 2.

Ioh. 4. 19

Ep. 3. 4.

Rev. 1. 6.

Secondly, he loved us first, and best according to that of St. Iohn. *We love him, because he loved us first.* Yea, he loved us first, when we were his enemies, and had made a voluntary separation betweene him and our soules, committing spirituall fornication with sin and Satan. Yea, as the Apostle Paul witnesseth: *Yee that were dead in trespasses and sinnes, hath he quickned.* And lest we should any whit doubt of his love he hath manifested it, in that *He hath washed us from our sinnes in his blood.* O then greater love than this can no man shew: Christ loved us first, he invites us to love him, and shall not we love him againe? It is a great sin of ingratitude, not to love where we are beloved for our good. And therefore seeing Christ hath loved thy soule so dearely, as to suffer a cursed death, yea, to shed his owne heart blood to save thy soule; Oh how oughtest thou to love Christ againe? If a man were taken by the *Turkes*, & put to extreame slavery and bondage, where he should remaine for ever, unless a great summe of money were paid for his Ransome,

the

the which hee were never able to pay, how miserable and grievous were the estate of this man! but if one should come, that out of his meere love & affection unto him, pittying his woefull misery and misfortune, should pay his ransom, and set him free, who can expresse how much this poore wretch were bound unto him? We are all taken-Prisoners; and that not by the Turkes, which onely can but hold us in temporall bondage; but by subtill Satan, the Prince of darknesse; where we should have endured not a temporall but a spirituall and eternall bondage & slavery, and that in Hell for evermore: and nothing but onely the blood of the Son of God could be our ransom. Oh how should this worke upon the affection of every Christian man and woman; and even binde us to love Christ againe! Now what might move Christ, but onely his love, to give himselfe to death for us. Surely nothing that was in us. But God, who is rich in mercy, through his great love whereby he loved us, even when we were dead in sinnes, hath quickned us together by Christ, by whose grace ye are saved. And againe, Hereby have we perceived love, that he laid downe his life for us. By whom (saith the Apostle) we have Redempti-

Ep. 4. 5.

1 Ioh. 3. 16  
Eph. 1. 7

on through his blood ; and therefore the love that Christ Jesus hath first shewed unto us mult constrain us to love Christ againe.

Reas. 3.

Cant. 5.

And last of all, because Christ Jesus is the most excellent in himselfe and therefore most worthy of our respect: For so saith the Church of God *My beloved is white and ruddy, the chiefe of ten thousand.* In the world we see it common that some are beloved because they are faire and beautifull; some because they are rich and wealthy; some because they are eloquent and wise; and some because they are very honorably descended. Now Christ Jesus hath all of these: For whatsoever may affect a mans heart, by any way procure love, the same is our Saviour Christ fully & absolute without any shadow of mutability, or change. For wisdom, he is the fountaine; for Truth, hee is the Author of Truth; for mercy, he is the Store-house of all mercy; for riches, he is the Lord of Heaven and Earth, even the Store-house of all durable Riches; and for beauty, he is the most holy & blessed Son of God, full of all grace and Truth.

Oh how may this serve to reprove a'l carnall and prophane Hypocrites worldly men, Epicures, Covetous

cor

Fornicators, who love any thing more than Christ Jesus, and his glorious Gospel? like the *Gadarens*, who preferred their hogges before our Saviour; yea, one melle of potage with *Esau*: that can bee content with *Judas*, to sell Christ for lesse than thirty pence, and to undervalue him, as they say, what will you give mee? that love their filthy pleasures, as eating, drinking, pride, uncleannesse, as *Dives* did, &c. more than Christ, and their owne soules, like the *Bethlanites*. let Christ lie in the stable among beasts; for they cannot afford him one corner in their hearts

Againe, it is the sinne of thousands that professe Christ to bee their Husband and Saviour, that yet breake their Covenant, and serve the World and the flesh, that pretend they love the Lord Jesus Christ, and yet betroth themselves unto the World the flesh, and the Devill and serve them. Now how could any man be content with this, that his Wife should say she loves him, and yet sets her heart upon another man? So how can wee thinke that God will take it at our hands; if wee will make shew that wee love Christ, and yet are ever dal'ying with the

the World, Christs enemy? Oh he is a jealous God, and will never endure it at our hands.

And lastly by the rule of this Doctrine are the Papists here no lesse to be reprov'd, who so much rob God of his honour, in calling upon Saints, and praying unto them, nay preferring the Virgin Mary before Christ himselfe, giving honour and adoration unto Saints and Angels, making them Mediators and Saviours: they shall finde one day, that God will not put up this robbery at their hands; but will shew his jealous and terrible anger & wrath against them as most sacrilegious persons, and robbers.

It will stirre up every Christian man to labour to finde his heart ravished with the love of our Saviour; so as he can say out of the affection of his heart, *O thou whom my soule loveth!* if the question were demanded what I love best I can truly say, *I love Christ* Ph 3.7.8 *Iesus more than the whole World, yea, I account all things but losse and dungeon in Christ. And where men finde this true affection and love of Christ in them, it is a certaine signe of their salvation, that God hath cast his love on them, that so the love of God drawe love to him againe. As the light of the*

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Sun lights on the eye, and by it we see the Sun againe. And as by the impression in the waxe, wee know the Seale; so by our love to God, we know his love to us. Oh how should this cause every man and woman, & every Mothers Childe amongst us, to examine their love towards Christ? that so they may gather some assurance to their owne soules, that Christ hath cast his love upon them. And to doe this, aske once this question of thine owne soule. Dost thou desire with the Apostle Paul to be loosed and to be with Christ, tell me, is it meate and drinke unto thee to do the will of Christ? Is thy hand ever ready (according to thy ability) to bestow any thing upon Christ, and for the advancement of his glory? Dost thou labour in the place where thou livest, to advance the glorious Gospell of Jesus Christ? canst thou be content to undergoe shame, disgrace, trouble, persecution, and bonds, yea, Death it selfe for Christs sake? Doth the remembrance of his coming to judgement cheere up thy heavy soule? And dost thou cry with the spouse of Christ, Come Lord Iesus, come quickly? And forsake the delights of the worl'd with a constetation and scorne, saying with Solomon, *Vanity of Vanities, all is but vanity?* These

Ph. 1. 25.  
Note.

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These

Ph. 1. 25.  
Note.

Markes  
to dis-  
cerne our  
love to  
Christ.

1. By our  
love to  
his word  
Psal. 119.  
67.

These be markes and tokens whereby thou maist discern whether thou dost love Christ Jesus. yea, or no.

But because all men are ready to say that they love Christ, or else it were pity that they should live, & the like, when indeed the love of Christ is not in them: I will yet proceed a little further, and observe a few notes & marks of this pure and hearty love to Christ, which are most certain signes of grace.

First, if we love Christ, we will love his Word, delight in it, and esteeme it above gold and precious stones. *Lord what love have I unto thy Word* (saith David) *all the day long is my study in it.* Yea, it is altogether impossible for a man to be religious, to feare God and to love him, that hath no sound love, nor delight in the Word of God; so that by our love to his word, wee may judge of our love unto Christ: no love nor delight in the word, surely no love nor delight in Christ: great love to the word, great love unto Christ. In the viewing of this Pearle, Davids practice is notable, who made the Testimonies of God his heritage, and the joy of his heart, and esteemed them above all go'd, yea, above fine gold. And therefore seeing most men have no delight in the word, seldome or ne-

yer

ver heare it (unlesse it bee for fashion sake) read it, or meditate on it day or night: It is a certaine token that the love of Christ is not in them.

Secondly, if we love Christ Jesus with all our hearts, we will love those whom he loves, his blessed members, true Christians. Hereby saith St. Iohn) *We know that we are translated from darkness into light, because we love the brethren.* David testifies of himself, *My delight is upon thy Saints.* It is our duty to love all, but wee must love the Saints with a peculiar and speciall love, as heires with Christ, and members of the same body with us. Therefore seeing men generally hate the members of Christ, contemne them, and despise them, doth not this make it very apparent, that the love of Christ is not in them? *For the World loves her own. But because I have chosen you out of the World, therefore the World hateth you.*

Thirdly, if wee love our Saviour, we must shew it by our obedience unto his word, & to his holy Lawes: for so saith Christ, *I see that ye will keepe my Commandments.* Little obedience, little love; no obedience unto Christs will, no love; hearty obedience, hearty love. And therefore seeing generally

N

men

2. By our love to his Saints.

1 Iohn 3.

Ioh. 5. 19

3. By our obedience.

Ioh. 14. 24

men rebell against his word, and break his Commandements; though the men should sweare they love Christ, yet are they lyers, & the love of Christ is not in them. For who can beleewe that a Traitor can love his Prince.

4 By our suffering for Christ

Fourthly, if wee love our Saviour, wee cannot endure to heare him blasphemed, his word contemned; or his Sabbath profaned; but it will grieve us at the very heart; and we will (to the utmost of our power) defend his cause, as a loving child the cause of his Father, and a faithfull servant the credit of his Master. And withall, it will make us be content to endure some trial and persecution for his sake: yea losse of liberty, wealth, riches, as Iob did, yea life it selfe; who hath so loved us, that he shed his blood for us. Thus much of the affection of the Church towards Christ Jesus. Now we are to come to the petitions themselves.

*Shew thou mee, O thou whom my soule loveth, where thou feedest, &c.*



He Church here, as in many other places of the sacred Scriptures, compares Christ Iesus to a good and faithfull Shepherd, as the Prophet *Esay* describes

scribes him, He will gather together his Lambes. And againe, Behold, I will require my flocke of the Shepheards, and I my selfe will feede my sheepe, and cause them to rest quietly This is a knowledg- ed of the Prophet Davitt: The Lord is my Shepheard, therefore I cannot want. Yea, Christ doth thus intitle himselfe, saying, I am the good Shepheard, &c.

Isay 40.

Ezek. 34.

Psal. 23. 1

I. h. 10.

I. 1.

Now the Church of Christ doth put up her request to this great Shepheard and Bishop of his Church, that hee would bee pleased to tell her where hee feeds his sheep with the preaching of the word, & the use of the Sacraments, that so she may joyne with them, there to be fed and comforted.

*Quest.* But was not this the true Church that moved this question? what is then that other Church, or Flock she enquires after?

*Object.*

*Ans.* Howsoever the Church of God is but one in all the world, yet it hath divers parts. As the Ccean ex, though but one, yet it is called by divers names, according to the place where it lyes: even so the Church of Christ, though but one, yet it hath divers parts, as the holy Spirit distinguisheth of it, writing unto the seven Churches which are in Asia. Now of the whole Church of Christ,

*Ans.*

Rev. 4.



some parts of it be at peace and quiet, free from persecution, when other parts may suffer persecutions and molestations. Now in his place the Church of God in persecution, & great affliction desired to know of Christ *Where he feedes his Sheepe*: That is, where the Church is at rest and peace, where the Word is pure y preached, the Sacraments duely administred, and Discipline duely performed, that she may joyne with them in the service of Almighty God.

Doct. 2.

The true note of a sheepe of Christ, to hunger and thirst after the word of God.

Ioh 10. 22

From this request and earnest sute of the Church unto Christ, to know where hee doth feed his sheepe, wee may learne, that it is a true note of a sheepe of Christ Jesus, to hunger and thirst after the Word of God, to enquire where *Christ* feedes his flocke, where the word is truly and faithfully preached, and the holy Sacraments truly administred. And this doth our saviour himselte observe to bee the care-marke of his Sheepe: *My sheepe beare my voyce, and I know them, and they follow me; but the voyce of a stranger will they not beare.* This affection was in godly David, *Oh Lord, how amiable are thy Tabernacles? How doth my soule long after thy Altars! O when shall I come and appeare before the Lord*

Lord in Sion? And this duty is imposed upon every Christian, for to have an earnest affection unto the VVord of God. As when a man is hungry, the veins sucking moysture in the bottom of the stomacke, hee feeles a paine, that makes him desire meate: Even so our soules voyd of grace, and nourishment unto eternall life, should hunger and thirst after Christ, and his righteousnesse, after his VVord, which is the true spiritual foode of our soules. And till a man be hungry, hee longs not for meate, hee desires not food: So till wee see our wants, wee never seeke to have our silly soules fed with the VVord of God. Now in that so few desire the word of God, and so few esteeme of it, it shewes that very few doe feele their want of foode, very few can discern their misery and wretched estate; but most men run on in sinne, joy themselves in their evill wayes, and never say, *Alas but have I done?* We must desire the sincere milke of the word, as the Infant the Mothers breast. And as the hart doth the Rivers of water, *Ps. 42.* And as the Church doth here, *Shew thou mee where thou feedest thy Flocke.* VVe should doe as the earth doth in time of drought; she opens her mouth, begging and gaving

Ioh. 6. 26.

1 Pet. 2. 2.

untill the Lord send Raine. The Begger never begs hard till hee feelles his want, and then he will spare no time, no labour, nor words: So untill we see our own wants, we will never seeke for the spirituall foode of our soules. But they bee blessed which *Hunger and thirst after Righteousnesse: Maith. 5, 6.* I though we thinke we bee happy when we feele no want: As it is a common thing to say, I never doubted of my saluation, I would bee loath my conscience should trouble mee, &c. But certainly it is the beginning of Grace, to finde ourselves to want grace. Table that doe eat meat upon a full stomack, it doth them least good: So they which are full, and feele not the want of the word, it doth them little good.

Reas. 1.

And the Reason is, that if we be not hunger and thirst after the holy Word of God, wee can never enjoy the variety of all thole good things which are treasured up in the Word, to make us truly happy; forasmuch as all good things which we have, and doe enjoy in this present life, they are appendant to the word; by which word, and by Prayer, they are sanctified unto us. Now it is got and obtained no other way, but by thirsting after it: As the blessed

blesſed Virgin ſing in her ſong, Luk. 1  
5. He filleth the hungry with good things,  
and the rich he hath ſent empty away.  
Which may ſerve to comfort the di-  
treſſed children of God, which ſhew e  
their thiſting affect on, by their great  
labour & travail, to heare the Word  
preached though they meet with mock-  
ing and ſcoffing for it, by ſuch as are  
far from thiſting after it of themſelves.

ſecondly, if we ſhould not eagerly  
ſeek after the word of God, we ſhould  
never know how much wee are be-  
holding unto the Lord for the mani-  
fold graces & bleſſings, which wee re-  
ceive everyday from our moſt merci-  
full God thereby. For ſo ſaith Salomon,  
The perſon that is full, deſpiſeth the Fla-  
my lumber, but unto the hungry ſoul e-  
ry bitter thing is ſweet. So that when we  
ſhall ſee our ſpiritual poverty without  
the word, that we ſhould even ſaine &  
ſtarve, and conſume away, it will then  
make us prize the excellency of that  
benefit wee enjoy when we have the  
ſame truly and ſincerely preached  
and taught amongſt us.

Seeing this longing deſire after Chriſt  
and his word is the badge and the  
braud of the Sheepe of Chriſt, of the  
true Church and children of God:  
This Doctrine then maketh a plaine  
diſtinction

Eccl. 1. 2.

Pro. 27. 7.

Viſc. I.

Ezek. 34.

distinction betwixt the Sheepe of Christ, and the stinking Goates of Sathan. The sheepe of Christ long after their Shepheard, desire to be instructed by him; hunger after the true word preached and taught; wish for the Sabbath, *Enquire where Christ doth feed his sheepe*; in the green pastures of his word & Sacraments: but the goats of Sathan loath the word, & the preaching of it; *they tread downe the pastures of the sheepe*, &c. Yea, they are weary of it, they will not goe to the doore to heare, *Malac. 2. 13.* they can bee content as well to want it, as to have it: so as hereby wee may judge our owne estates, whether we be the true sheepe of Christ, or the stinking goates of Sathan; the children of God, or the limbe of the Devill. Dost thou love the word of God more than thine appointed foode? Tell me, dost thou desire to bee taught in the word? Enquirest thou where Christ doth feede his Sheepe with good pasture? And dost thou delight in the word? *Iohn 10. 27.* These are the markes of Christs sheepe, and may minister comfort unto thy soule, that thou art one of those that belong unto his Fold. But if on the contrary part, thou loath and abhorre the VVord of GOD, and hast no desire

desire at all to tread in Gods House,  
but spendest the Sabbath irreligiously,  
vainely and prophanely, at the Dice, at  
Cards, Bowles or Tables: Canst thou deceive  
not thine owne soule. It is a signe thou  
art none of Christs sheepe, but one of  
the stinking goates of Sathan; And  
there will come a day of separation, when  
Christ Iesus, the great shepheard, will  
divide the sheepe from amongst the Goats;  
when he shall set the Sheepe on the right  
hand, and the goates on the left.

This same Doctrin doth serve to  
reprove three sorts of men.

First, **Athelists**, that thinke it lost la-  
bour to be religious, and that there is  
no good got by hearing Sermons, and  
leading of a godly life. Oh it hath ever  
bin the curst thought of a mans heart  
to thinke so, as was used in the time of  
the Prophet Malachy: *It is lost labour  
to serve the Lord, and what good cometh  
there by serving of God?* Oh then let such  
be warn'd betimes, that if they look to  
have any comfort in death, and after  
death, that now they labor to be appoy-  
ned for the sheepe of Christ.

Secondly, the **Papists** which keepe  
poore men in miserable ignorance and  
blindnesse: And all others which seeke  
by all meanes possible to hinder  
Christs sheepe from endeavouring to be  
taught,

1.  
Athelists.

2.  
Papists.

taught, which otherwise would enquire, *where Christ feedeth his Sheepe*, where the word is truly preached and taught, and the Sacraments duely administered. These are like the *scribes and Pharisees*, *Who shut up the Kingdome of Heaven; that will not enter themselves, nor suffer those that would.* Whereas the Scriptures doe require of all men the Spirit of discerning, Eph. 5. 15. *Try the spirits, whether they bee of God; that so they may allow of those things that are good, and be without offence till the day of Christ: otherwise if they follow their false teachers, they are sure to perish.* For *when the blinde lead the blinde, they both fall into the pit of destruction.*

1  
Mat. 15.  
14.

3.  
Carnall protest-  
ants.

2  
Ioh. 20.  
27.

Doct. 3.

Then thirdly, all carnall and secure worldlings, who, although they doe enquire, where they may buy a good bargain, or get a good purchase, and labour for that, yet never enquire *where Christ feedeth his Sheepe.* Oh, it is a wonder to see how men do covet pleasures, profits, and preferments: These they seeke for with might and maine. Surely by this they declare to the whole world, that they are none of Christs sheepe. For if they were, they would bear his yoke or follow him.

Seeing the true Church of God doth  
here



here seeke unto Christ Jesus for to bee taught and directed; wee learne that it is the duty of the true Church of God, to acknowledge Christ Jesus alone for their great Pastor and shepheard, the onely head and chiefe Bishop of his Church, and therefore to be ruled by him, and his word alone to be content to be ruled and governed by this great Pastour and shepheard of the Church, Luke 10. 21. I am the true shepheard, and I know my sheep, and am knowne of mine. This is acknowledged by Peter in the behalfe of all the Disciples; Master to whom thou wast promised that thou shalt be the head of eternal life, and Christ hath promised to be present with his Church even to the end of the world. And againe he saith, that where two or three are gathered together in my name, I will bee in the midst amongst them.

And the reason to be marked and well considered, which serves likewise for the confirmation of this point of Doctrine unto us, is because the worke of salvation is wholly and onely wrought by him, and no part thereof is reserved to any creature; as the Apostle witnesses, when he saith, That amongst men there is no other name given under heaven, whereby we may be saved, but onely by Jesus Christ. And likewise St. Paul saith

The Church of God doth acknowledge Christ for her chiefe shepheard.

Eph. 2. 22.  
Col. 2. 19

Mat. 28.

Reas. 1.

that,

Heb. 1.

Vse. 1.

that he is able perfectly to save them that  
come unto God by him.

This condemnes the church of Rome  
as no true Church of God; first, because  
they will not content themselves with  
our Saviour Christ, to bee their great  
Pastor and general shepheard, but they  
have set up the Pope as his Vicar, and  
matched him, yea, preferred him be-  
fore Iesus Christ. Nay they will not be  
content with that pasture which Christ  
alloweth for his sheepe; the greene  
pastures of the sacred word, & cleare  
streames of his blessed Gospell; but  
they wil feed upon the filthy trash, and  
filthy drugges of their owne devising,  
the fond and foolish deviles inventi-  
ons and traditions of men, of their  
Popes and Cardinals: So as they de-  
clare to the world they are no sheepe  
of Christ, in that they will not beare his  
yoke, and follow him, Nor bee content  
with the food hee hath prepared for  
them, but feede upon the filthy and  
foule puddles of mens traditions.

Ioh. 10. 1.

Vse 2.

This may serve to admonish all the  
faithfull Ministers of Iesus Christ,  
which stand in his stead: that they  
teach nothing but the truth of God,  
wholsome Doctrine, not their owne  
devices and dreames, to please their  
Auditors eares, but not profit their  
soules.

soules. So on the contrary part you that are the hearers must content your selves with the pastures of Gods word, the plaine and pure preaching of the word of God and not to be carryed away to listen after strange shepheards, that teach erroneous Doctrine that may corrupt; or the devises of man, which may tickle the eare, and not worke grace in the heart. And such are the wicked Doctrins of the Church of Rome, which will putrifie & poyson mens soules, rather than edifie them; as their Doctrine of Merits; invocation of Saints, and praying for the dead, and a thousand the like. The which, because they have no footing in Gods word, are here condemned; as no wholesome pasture for Gods sheepe to feed upon. And thus much for the Churches first request. The second followeth.

*And where thou causest them to lye down*

*at Noon.*

**F**or the better understanding of these words, wee must know how that it was the manner of the shepheards in those hot Countries to drive their sheepe to the pasture in the morning; and after, when the Sunne waxed hot, to drive them to the water, and at noone to carry them to some shadow, where

where they might rest in the heate of the day, lest they should be annoyed with the scorching heate and beames of the sun.

So here the Church of God, and the spouse of Christ, compares Christ Jesus to a faithfull and true shepheard, and intreats him to tell her where hee doth feed his flock, that is, his faithfull people, to finde shelter and comfort in the heate of perlocution; when the Sun is hottest at noone-day, that is, in the greatest and hottest persecution of the Church of God, in their most dangerous and troublefome tryalls, and times of feare extremity, as it was in Queen Marias daies, which is here meant by noone-day, when the sun is most hot and scorching, according to that of our Saviour, speaking of one sort of evill hearers: *And when the Sun was up, they were parched, and for lack of rooting it withered away.*

From whence we observe a twofold instruction. 1. That the Church of God sometimes is in the very heate of persecution. 2. That Christ the good shepheard, even then forsakes not his, but at noon-day, even in the extremity of the same, provides a shadow and place of comfort and refreshing for all those who are his sheep.

First,

First, wee are to be taught here, that it is the will of the Almighty, that his Church sometimes should be tryed. And it is his will, that sometimes his owne people should undergoe persecutions, according to the rule of the Apostles St. Paul, *Who so ever will live godly in Christ Jesus, must suffer persecution.* This is exprefly taught by the Prophet David, *Great are the troubles of the righteous, but the Lord delivereth them out of all.*

This was the condition of the Israelites in Egypt, who remained a long time in cruell bondage under Pharaoh. And in Queen Hesters time, how were the children of God in the heate of persecution? This was the state of the whole Church of the Hebrewes described thus: That some were racked and would not be delivered, that they might receive a better resurrection: and others have been tryed by mockings, and scourgings; yea, moreover, by bloud and imprisonment. They were stoned, they were beaten with rods, they were burned, slain with the sword, wandering up and down in sheepskins, and in goatskins, being destitute, afflicted, and tormented; whom the world was not worthy of. This wee might further consider in the example of Paul, Iob, Ioseph, David, Ieremias,

Doct. 2.

The Church of God sometimes is in the very heate of persecution.

2 Tim. 3. 12.

Pl. 34. 19

Ex. 12. 1

Heb. 2. 2

Heb. 11. 25.

Bp. Latimer.  
Bish.  
Ridley.  
B. Cranmer.  
Mr. Bradford

remiah, and the like, whole lives are a plentiful Store-house to testify this truth; that the people of God doe many times endure terrible afflictions, and divers, and sundry tryalls. And this have wee had experience of in this Land, as in the daies of Queene Mary, when the Sunne did parch, and that the fire of persecution was great, to the wasting of the bodyes of many learned Divines, and deare children of God: So that if we hope to live with Christ in the Church triumphant, wee must first dye with him here in the Church militant. For none shall reigne with Christ there, that have not suffered with him in this world: nor none shall have their teares wiped from them in the Kingdome of Heaven, that have not first shed them on the earth. Thus having scene the Doctrine, that is, the state and condition of Gods Church here upon earth, to undergoe sometimes many and erievous afflictions; Now let us see the Reasons, that so the Doctrine may leave the greater impression in every one of our mindes and affections.

Reas. 1.

In regard of Gods enemies themselves, which know not the father, nor his Son Christ Iesus; they have nothing to stop their cruell rage and devillish malice,

malice, as our Saviour witnesseth, when he saith, *They shall excommunicate you: yea, the time shall come, that whosoever killeth you, will thinke that he doth Gods service: and these things will they doe, because they have not known the Father, nor yet me: So that it is no marvaile though the enemies of Gods Church doe strive against the faithfull servants of God, being stirred up hereunto by the instigation of Satan, seeing that they know not God, nor Jesus Christ, but have their eyes blinded by Satan, the Prince of the world, and the pleasures of this life.*

*The Lord suffereth his children many times to undergoe some sharpe and bitter tryalls of affliction, and to suffer even the scorching heate of persecution, to make known the patience, vertue, and graces of his children; as Saint Paul saith, It is necessary that afflictions should come, that the elect may be manifest who they be. As it is impossible to know the valour of the Soldier, if he lye alwaies in the Garrison, and never to come into the field: so it is impossible for to know the patience, obedience, and love of Gods children, till tryall come. And therefore God would have Abraham tempted, to make his faith knowne. So Iobs pa-*  
tience,

*Joh. 15. 1*

*Reas. 2.*



La. 3. 27.

Ier. 48. 11

tience, Davids piety, and Pauls courage, &c. The earth which is not tilled and plowed up, will yeeld nothing but bryars and thornes; And vines will waxe wilde, if they be not pruned and cut. Even so the unruly affections of our hearts, as so many noysome weeds, would quickly over-run the whole man if the Lord by sanctified afflictions should not manure us. It is gone therefore (saith Jeremy) for a man to beare the yoke in his youth. And in another place the same Prophet saith, Misab hath kept his fens, because hee was not powdered from vessell, but hath beene as reed ever since his youth. There are besides these divers other Reasons, wherefore the Lord doth thus exercise his dear children in this life with many crosses and afflictions: as to humble them for sinnes past, and to prevent sinne in them for the time to come. Because when we shall perceive that the onely weapon whereby Sathan woundeth our soules, is sinne, it would make us repent of sinnes that are past, and be warie of sinns for the time to come, and likewise to humb'e the pride of our hearts: for knowledge puffeth up, and in whatsoever things wee goe before our brethren, naturally we waxe proud of the same. Now whē the Lord

Almight

mighty by these afflictions, like a skil-  
full Phyitian, lets out the superfluous  
humours of pride and vaine glory; then  
we shall perceiue what wee are by na-  
ture.

Well, let us then make some use of  
this same doctrine to our selves. Wee  
have had a long Morning, and yet  
we are in peace and rest; but it will  
not alwaies be morning, the Sun will  
arise and it will be Noone-day; the  
Lord will haue a time of Ierall. It is  
the Lords usuall dealing, after a long  
time of peace, to bring some tryalls,  
that the elect and true Christians may  
be truly discerned. But all things in  
the world, the Lord cannot endure  
that his sacred and glorious Gospell  
should be contemned and despised, as  
it is at this day amongst us. Oh then,  
seeing we must euen looke for a tryall,  
let us prepare and furnish our selves  
with all needfull vertues, with patience,  
with courage, and zeale, &c. And  
any thing will serue the turne now to  
be a Christian, a small matter; but if  
in the time of tryall we shrinke, or else  
yeeld unto the enemy, then wee shall  
shew that wee are but hypocrites and  
cowards. O then let us be good sol-  
diers now in the time of our peace,  
provide and sharpen our weapons as  
against

Use I.

gainst the time of War. Let us reckon what it will cost us to be the sheepe of Christ, losse of lands, living, liberty, countrey, yea life it selfe; yet to resolve by the helpe of God. never to be ashamed of the Gospel of Jesus Christ. let persecution come never so fierce & hot upon us.

Vse 2.

Secondly, we learne hereby not to promise to our selves worldly peace & prosperity, while we continue here. For this life is the time of a Christians mans warfare; neither must we look to find Heaven upon Earth: for if we will be Christs Disciples, we must take up his crosse and follow him; we must not dreame of a victory before we fight. For it is the lot of the Godly to suffer persecution: yet this may be the comfort and stay of a Christian soule in the middle of themall that the Lord will dispoise of them so, as that they shall worke to the best to them that love God, and never depart from us, but shall leave a blessing behind them, so that we shall be sure of this, that we shall gaine more in the spirit, than we can lose in the flesh.

Vse 3.

Thirdly, seeing it is the will of God that his own true Church and faithfull children shall be tryed, and undergoe the heate of persecution, let us here learne

earne to be wise and circumspect, neither to thinke that we are out of Gods favour if we be tryed, or to thinke the worke of the Gospell of Christ, because the crosse and tryal goes with it. We are ready to thinke that the Lord loves us not, or that the Gospell, the which we profess, is not good or Orthodox, because we see it scandalized by them of Rome. Well, it is that which God will have. It was the condition of our Saviour Christ before us; & unlesse we looke the servant should be greater than the Master, it must be our lots.

Then secondly, we learne from Exe. that though it may be sometimes Noone-day with the Church of God, hot and bloody persecutions, yet Christ hath ever a shelter & a shadow for his cholen people; he hath for them a place of shelter, shadow and comfort; he is ever present with his Church and people in the hottest time of persecution and afflictions to comfort them, to refresh them, to ease them of their misery, to deliver them. This the Lord expresseth; For a little time have I forsaken thee, but with great compassion will I gather thee; for a moment in mine anger I bid my face from thee, for a little season, but with everlasting mercy have I had compassion on thee.

This

Doct. 4.  
Christ leaves not his Church in the heare of persecution, but provides comfort for them.

Esay 54.  
7, 8.

Psalme 2.

Isay. 43.  
62.

Mat. 2. 12

Act. 12.

16.

Gen. 11.

14.

Ex 21. 1.

Dan. 6. 23

Dan. 3.

This doth the Prophet David make manifest; that notwithstanding the rage and malice of Gods enemies, He that dwelleth in heaven shall laugh them to scorn; the Lord shall have them in derision. This comfort is excellently set forth by the Prophet. But now thus saith the Lord that created thee, O Jacob; and he that formed thee O Israel; feare not, for I have redeemed thee: I have called thee by thy name, thou art mine: when thou passest through the waters, I will be with thee; & through the floods, that they do not overflow thee: when thou walkest through the very fire, thou shalt not be burnt; neither shall the flame kindle upon thee, for I am the Lord God. VVhat a mischance had Herod invented against the Messiah, so privately, as that he disclosed the secret of his heart unto none, but pretended to the wise men, that his intent was to worship him; yet the Lord did bring his device to nought and Ioseph and Mary with the Child Iesus was delivered. Peter being cast into Prison, should even the next day have been executed: yet through the prayers of the Church was delivered. This same Doctrine is further cleared by the examples of Ioseph, Iob, the Church in Egypt, Daniel, the 3. children, Sadrach, Misbach and Abednego, who for a time endured

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endured shame and reproach of the  
croffe: yet after ward the Lord returned  
unto them, when the time of refreshing  
came. So that howsoever Gods chil-  
dren may be under the heate of perse-  
cution for a time, it shall be but for a  
time; he will not leave them destitute  
of helpe for ever, but will in the end  
deliver them.

It reasons serving to confirmed his  
Doctrine are manifest: First, consider  
the Titles by which God is called, a  
Father, to shew the care that he taketh  
over his Church, as his children, to  
provide for them and to govern them.  
For what Father will not save his  
childe, if possibly he can, from fire  
or water, or some other imminent dan-  
ger? Now then, if we that are evil, know  
how to helpe our Children, how much more  
shall our heavenly Father, that knoweth all  
things, give good things unto his children?

Again, Christ is called a Shepheard,  
as the Church doth confesse in this  
place. Now will the shepheard see the  
sheepe goe astray, and not bring them  
into the right way againe, or suffer the  
Wolfe to devour the sheepe, and not  
rescue them? And what shall we think,  
that Christ, the true shepheard of his  
Church will bee more carelesse of his  
flocke, whom he hath purchased unto  
himselfe

Reas. 1.

Rom. 6.4  
Ioh. 10. 1.  
Mat. 7. 11

himselfe with no lesse price than with his owne heart-blood, then an earthly man is of his sheepe. Seeing then that Christ Jesus is the King of his Church, and the Shepheard of his sheepe, wee need not doubt but that he will defend his Church, and save his sheepe, so that none shall be able to destroy them, nor take them out of his hands.

Secondly, our weaknesse and naturall corruptions are not hidden from the Lord: *He knoweth whereof we bee made, he remembreth that we are but dust:* And therefore saith the Apost'le, God is faithfull, that hee will not suffer us to be tempted above that which we are able, but will even give the issue with the temptation, that we shall be able to beare it. So then whether we consider the Office of Christ, as a shepheard, to keepe his Church, or the mercy of Christ, that is, ever ready to cover the wants of his servants, making their afflictions to be but inoimentary; in these two respects we may easily gather, that the Lord will never forsake his children, nor leave them in their dangers, but provide for them both shelter and comfort, when they shall finde the heate of afflictions to shine hottest upon them.

Vje 1.

The use serves to direct us to whom we should goe in the time of trouble and



and great distresse: for if Christ bee our shepheard we are to fly to him; he is a faithfull preserver of them that trust in him. Shall we goe to Saints & Angels? Doubtlesse Abraham is ignorant of us, and Israel knoweth us not: What then, shal we trust in our Chariots, or in our horses? Doubtlesse a Horse is counted but a vaine thing to save a man. Surely, wee cannot honour him more, than when wee depend on him, and rest upon his mercy. Thus David behaved himselfe in all his extremities, flying unto God as a sure refuge, *I will say unto the Lord, O my hope, and my fortresse, he is my God, in him will I trust. He wil deliver me from the snare of the Hunter, and from the noysome pestilence:* His eares are alwayes open to the cryes of his Children, hee putteth their teares into his bottle. So long therefore as we have a voyce to call upon God, or a heart to sigh and groane unto him, wee have comfort and assurance to be delivered, and that hee will not leave us nor forsake us in danger,

Heere is matter of endlesse comfort unto the Church and children of God, that wee know that the Lord Jesus Christ promisseth, hee will provide a place of comfort and refreshing, a shadow even at noon-day, in the heate

O of

Es. 63. 16

Pf. 37. 17

Pf. 91. 2, 3

Vjē 2.

of bloody persecution. Many indeede are our infirmities, feares, cares, sorowes, and troubles, yet in the midst of them all, the child of God may say with the Prophet, *Why art thou cast down (O my soule) and why art thou so disquieted within me? Ob waite on God, for I will give him thanks, he is my present helpe, and my God, Ps. 42.5.* ( ) then let us be constant, let us comfort our selves in Christ Jesus, let us not for feare deny Christ, and his Gospell; for Christ will be a shelter unto us, to refresh us, and deliver us.

*Vse 3.*

This sheweth the most woefull and desperate estate of all wicked and ungodly men, who being out of Gods favour, not beleeving in Christ, nor repenting of their sins, in time of persecution, when the Sun waxeth hot, Alas they shall not know where to hide their heads, for they shall find no shelter, nor comfort, nor place of refuge, For Christ is a shelter onely to them that beleve in him, & obey him. And therefore thou which art a wicked man, and impenitent sinner, a profane person, alas what wilt thou doe? and which way wilt thou turne thee in the time of trouble and calamity? when the Sun waxeth hot, in the heate of persecution and scorching tryall?

Whither

Whither then wilt thou run for shelter? Alas, thou shalt then be as a mad beast, which in the heate of the day runs up and downe, and findeth no covert. So shall all wicked and impenitent sinners have no place of succour, but lye open to all Gods judgements, to be scorched, yea, even consumed with the fire of Gods displeasure; when the righteous, those which are in Christ Jesus, shall finde shelter.

Now followeth the reason which she useth to move the Lord Christ Jesus to grant her request and petition, taken from the great perill and danger she was like to fall into, namely, lest being left without his direction and comfort, she be constrained to *turne aside to the flocks of thy companions*: that is to say, to leave the true Church, and worship of God, and joyne with the false Church to commit Idolatry, called here *the flocks of thy companions*: Not for that they are either Christs companions, or the companions of his Church and people; but because they account themselves so, yea, they imagine and call themselves Christs companions. And if this thing should come to passe through want of Christs assurance to direct and comfort her in persecution, then it shall not bee for his

The  
Churches  
reason of  
her Re-  
quest.

honour, nor her good. This is the substance of her reason.

*Doct. 5.*

it is altogether impossible for men to hold out in time of tryal, that are not assisted by God

*Pl. 119.8*

*v. 27.34.*

*Ioh. 6.45*

*Ephes. 2.*

Hence wee are taught that it is altogether impossible for men and women ever to stand in the brunt of persecution, unlesse they bee taught of God, and comforted by his Spirit. And hence is that the Prophet David, a man after Gods owne heart, and endued with a singular portion of Gods Spirit, doth earnestly crave at Gods hand - the enlightning of his holy Spirit, and desireth to be taught of him: *Open mine eyes, that I may see the wondrous things of thy Law.* And againe, *Teach mee thy Statutes.* And againe, *Make mee to understand the way of thy precepts, &c.* Yea, Christ tels the Iewes which murmured against him, because hee said, *That no man could come unto him, unles his father drew him, that all the elect are taught of God.* And this made Paul to pray for the Ephesians, that God would give them the spirit of wisdom, and to enlighten their minds, that they might know what is the hope of their calling, and what the riches are of his glorious inheritance. A notable direction unto all sorts of men, how to behave themselves when they shall come into the house of God; namely, not to rest on a-

ny naturall gift whatsoever it be, wisdom, learning, wit, memory, &c. For the wisdom of the flesh is at enmity with God: But to goe out of our selves, and to seeke the Lord in humility, and denial of our selves; and then the Lord will give us a discerning spirit, that we shal not be deceived. If any man (saith Christ) will doe my Fathers will, he shall know of the Doctrine, whether it be of God. And againe, Christ promisseth his Disciples, being now to leave them, and to goe to his Father, that the Spirit of Truth shall leade them into all truth.

And the Reasons are:

First, we are all blind, and by nature can hardly see into the Truth, unlesse Christ direct us by his Spirit; for so saith Salomon, The wayes that seeme right unto us, the issues thereof are the wayes of death. It is a part of our misery, that wee are turned every one to his owne way.

Secondly, when we know it, Alas, we are of our selves so weake, and flesh and bloud will be so unwilling to suffer for Christs sake, that unlesse the Lord do assist us, wee shall not be able to undergoe the least temptation that shall be laid upon us.

And lastly, the enemies of Gods Truth are in their generation so wise,

Rom. 8.  
1 Cor. I.  
21.

Ioh. 7. 17

Reas. I.

Pr. 14. 12

Esa 53. 6.

2.

3.

and so subtile, comming unto us in *sheepes c'othing* to deceive us, that of our selves we shall easily be drawne away to beleeve lyes. In all these respects we may safely conclude, that it is impoſſible for us to hold out in the day of tryall, unlesse we be aſſiſted by the Lords holy Spirit.

*Vſe. 1.*

This ſheweth, that if tryall do come, and perſecution ſhall ariſe for Chriſts ſake, and the Gospels ſake, alas, moſt men would yeeld to Popery, Idolatry, Superſtition, *to the flockes of his companions*, to the Church of Rome, to flat Idolatry. For alas, they know not the Truth; *They are not taught of God*: they be blind and ignorant, and will eaſily beleeve and embrace any Religion.

*Vſe. 2.*

This muſt ſtir up every true Chriſtian man and woman, to pray to Chriſt, as the Church doth here, that hee would teach us by his Spirit, that hee would open our eyes, that wee may ſee the truth, and that he would give us hearts to beleeve it, to love it, and to live and dye in it: that he would give us the Spirit of diſcerning, *To try the Spirits whether they be of God*, that ſo we may diſcerne the truth from falſchood. Yea we muſt ſo labour to be faſt grounded in the truth, that no wind nor weather may remove us, that wee be ſure to

2 Ioh. 1. 4.

Mat. 7. 16

lay

lay a good foundation, that we do dig deepe into our owne hearts, and build on the rocke Jesus Christ. Though the Papists say, they be the true Church, and the *Companions of Christ*, yet bee they the Synagogue of Sathan: the maine points of their Religion being clean contrary unto the word of God; as are their Doctrine of Merits, Invocation of Saints, worshipping of Images, praying for the dead, sacrifice of the Masse, that so wee may forever stand out against the Doctrine of the Church of *Rome*: yea let us intreate the Lord that hee would never suffer it to get head againe in this Land: notwithstanding wee have deserved as greata judgement; but especially that he keepe us, that we may never joyne with them in that bloody Religion.

It condemnes all those who are ready, either for feare of persecution, or by blindnesse and ignorance to embrace any Religion, or joyne with any Church; who, to keepe their livings, ho'd their lands, to enjoy their honours and pleasures, would turne as doth the winde, and embrace any Religion; joyne with Papist, Jew, Turke, yea, the Devil himself for benefit take. Oh, the true Church of Christ feare themselves and their weakenesse, that they

*Use. 3.*



should be drawne away, and seduced to embrace a false Religion: and therefore they doubting the worst, and fearing the corruption that is in their own hearts, pray unto Christ, that they may not be left unto themselves, but that they may finde strength from him to withstand it.

CANT. 1. *Verse 7.*



We have heard before of the earnest request and petition of the Church unto Christ, that hee would in mercy shew them where he *feeds his flock*. & where he provideth comfort for them in time of trouble. Here is the most kind, loving, and gracious answer of Christ Jesus unto the request of the Church, in the which note three things:

Parts of  
the Text.

1. His exceeding love and kindness in that he calls her, *The fairest among Women.*

2. His gentle reproofe of her *if thou know not*, quoth he: This is very strange that thou which art the true Church, shouldest not know where Christ feeds his sheepe.

3. His direct answer to her requests, wherein hee doth answer her to the full: If thou wouldest know where I feede

feede my sheepe, that so thou mightest feede with them, and find consolation unto thy soule, *then thou must goe in the steps of the flock.* That is, thou must embrace the Faith, Religion, the worship & service of God, the which my antient Church from the beginning have embraced; the faith, religion, the worship & service of God, which my antient servants; *Abraham, Isaac, and Iacob* have done, and tread in their steps. Secondly, thou must place thy Tents where the shepheards have done, the Patriarkes, Prophets, and Apostles of Christ, their Doctrine taught before. This is the summe and substance of Christs answer unto his Church.

First, observe here, how Christ describes his true Church and Spouse: giveth her a most kind and loving name, expressing his kind and singular love unto her, *O thou the fairest amongst women!*

*Quest.* But this may seeme strange, for the church confessed before that she was blacke and sun-burnt, deformed, &c. How then can Christ call her *Fairest amongst women?*

*Object,*

*Answ.* The Church, and every true beleever are blacke and deformed in themselves: vile and uncleane by nature, and they can see no beauty in

*Answ.*

themselves, but are blemished, yea, and stained with sins originall and actual; But as they are sanctified by his Spirit, washed in his blood, and cloathed in his Righteousnesse, they bee faire and beautifull in the sight of God, because *Christ hath washed them from all their sins in his blood*, and covered them with the pure robes of his owne Righteousnesse.

*Dott. 6.*  
Christ esteemes  
of his  
Church  
as if they  
had no  
sinne.

*Num. 23.*  
*21.*  
*Num. 24.*  
*5.*

Heere marke the endlessse love of Christ Jesus unto his poore Church & people, that esteemes so highly of them as if they had no spot of sinne and uncleanenesse though they in themselves be blacke, deformed, and polluted; yet all those who doe truly repent, embrace Jesus Christ, and beleeeve in him, that are washed from their sins, sanctified by his Spirit, and obey his Will, all these are faire, yea, most beautifull in his eyes. This is confessed by wicked *Balaam*, when he saw no policy nor device could take any place against the Church of God. Hereunto commeth the Title and commendations given unto the Church so often in this most excellent Booke of the *Canticles*, *She is the Roe of the Field, the Lilly of the Valley, the fairest amongst Women, an Orchard of Pomegranates, a fountaine of Gardens, a Well*

*We'll of springing waters, the Spouse and Sister of Christ. the beauty of the Earth, the glory of the World, a Lilly among Thornes, &c. These and the like examples, serve to confirme the everlasting truth of this Doctrin unto us; how deare and precious the Church is in Christs sight, that of al societies and assemblies of men in the world, none are more excellent and worthy; none more amiable and lovely, none more beautifull and precious than the Church of God, the Spouse of Christ.*

And the reason of the Doctrin is apparent: man was first cast out of Paradise for sin, neither is there any thing that doth hinder his returne, but onely sin; for it is sin that makes us execrable to the Lord, and doth hinder all good things from us. For so long as sin remaines, it is a weighty burthen to presse downe a sinner into hell, and the wages of it is eternall death. Therefore if sin be pardoned, as it is from all the Elect, what should hinder their happiness? God hath against them no matter of displeasure, the obedience of Iesus Christ being imputed unto them, Heaven cannot be denyed unto them, but they must needs be saved.

Secondly, Christ Iesus doth esteeme highly of his Church; & the Church is most

*Reas. 1.*

*Revel. 2.*

most excellent in her selfe, because in it alone salvation is to be found, and no where else. When the Lord brought the great and generall deluge over the face of the whole earth, what place was there left more excellent than the Arke, in the which *Noah* and his family were saved, and out of the which the whole world besides perished? What was the Arke but a Type & figure of Christs Church, wherein salvation is to be found, and out of which is no salvation to be looked for? Seeing therefore that remission of finnes is proper onely to Christs Church, and that therein is salvation and eternall life to be found, we may safely therefore conclude, that the estate of Christs Church, and every member thereof, is most excellent and blessed.

*Use. I.*

The use of this Doctrine is excellent, as the nature of the Church is. First then, seeing that Christ will passe by the sins of his children, and judge them faire, without any spot or blemish of sin, if they do truly repent & embrace him and his righteousnesse by faith; here is matter of endlesse comfort to every poore child of God. Dost thou repent of thy sins, and art truly humbled for them? Dost thou embrace Christ Jesus for the pardon of them?

Hath

Hath God sanctified thy heart by his Spirit, so as thou hatest every wicked way, and desirest & endeaourest to obey Gods will in all his Commandments? Well then, comfort thy self, and cheere up thine owne soule; Christ Jesus will cover all thy sinnes they shall never be laid to thy charge but he will wrap thee in his owne righteousness, whereby thou shalt appeare faire and beautifull in his sight. Indeepe many a poore child of God looking on their own infirmities and manifo'd corruptions, see themselves to be blacke indeed, deformed and stained with sin; it grieveth them that they doe hang down their heads, and go drooping all their dayes, striving and struggling with their rebellious hearts, & vile corruptions, and thinking that Christ Jesus cares not for them, cannot love them, being so defiled with sin. But I say againe, be not discouraged; for if thou dost repent of them, beleewe in Christ; hate thy sins, & prayest often to God, to give thee power to withstand them, using all godly meanes to withstand them. Christ Jesus will cover them, and passe by them all, as he did deale with David, Peter, &c. Oh then how carefully ought all men daily to endeavour themselves to bee the members.

members of this Society, that so they may have a part in all these excellent prerogatives, and then howsoever the world esteeme them, counting them miserable, grinding at them with their teeth, and nodding at them with their heads, and every way contumeliously reproaching them. yet are they dear & precious in the sight of Christ, who hath redeemed them with the rancome of his owne blood.

*Vse. 2.*

Let us learn by Christs example here. that if wee see any good thing in the child of God, to commend it, and to embrace it: and if we see any blemish or infirmity, that we winke at it, and cover the same with the cloak of love; & not as the manner of wicked & ungodly men; who though they see many good gifts and graces in Gods children, as obedience, faith, patience, and love, passe by them all; and if they shall espy but one blemish, or weaknesse, they blaze it abroad with open mouth, note them with a blacke coale, calling them Puritanes, Hypocrites, and the like; reviling them in most odious manner: like the Horse. fly passing by many flowers and sweet herbs, lights upon some noy some sore: these are not like unto Christ, but to the Devill. Thus much of the exceeding



ceeding love and kindnesse of Christ Jesus to his Church, in that he calls her by this kinde appellation, *The fairest among women.*

Secondly, his gentle reproofe of her, *If thou know not*, quoth he. This seemeth strange that thou shouldst bee ignorant where I do feede my sheepe, where my Truth & Gospell is truly preached and soundly professed. But if thou know not, I will direct thee, and shew thee how thou shalt find it out.

Hence we are taught, that the Church of God, and true beleevers may sometimes be so blinded and left to themselves, that they stand at a stagger, and doe hardly know which is true religion, *where Christ doth feede his Flocke*, where the Word is faithfully preached and soundly professed, for wee are all ready to erre by nature. How apt are wee in matters that doe concerne our soules, to bee mistaken, through our carelesnesse in not searching of the Truth. and trying of the spirits? and also by the subtil policy of the Devill, who is Gods Ape: and so like him in many thing, as that it is hard to discern his flights and falsehoods? wicked men, false Teachers, Iving Prophets, set such a face, and shew on their errours,

and

2.

Doct. 7.

and beare them out with such a countenance and authority: and the truth is so neglected, plain, and simple, troden under foot, that it is hard for a man, yea, the true Church of God, sometimes to discern where Christ feedeth his flock. When as *Elias* was left alone and *Baals* foure hundred & fifty Prophets, who could almost then discern the worship of God from Idolatry, when all was corrupted? So when *Micaiah* to'd the truth, & *Achab* had 400. false Prophets, it was hard to discern the truth of God from the lying of Sathan. In Christs time how did the Scribes and Pharises confound religion, dim, and dazell the Truth, for the which our Saviour himselfe did often reprove them? And in our times how do the Papists labour to obscure religion? how boldly and impudently they defend Idolatry, their own traditions, and constitutions?

How should this stir up every Christian man and woman to study the Word of God, that so knowing the Truth, and be'eeving the Doctrine of God, wee may bee able to discern between light and darknes, truth & falsehood, Idolatry and the service & worship of God. Secondly, to intreate the Almighty in all humility, to open

our eyes to discern the truth, to give us his holy Spirit, to leade us into al truth, to give us the Spirit of discerning, to try the Spirit and the Doctrine whether it be of God, or not; for otherwise we may be led away, and take light for darknesse, and darknesse for light. I et us then confesse our ignorance and blindnesse, and bewaile it: Let us strive against our carelesnesse; Let us prove the doctrines by the touch-stone of the Word if they be according to the Law and the Prophets, else abhor them. I et us doe as the men of Berea did, *intreat the Lord to give us the Spirit of discerning, that we may try all things, and hold the truth.* And if ever we had neede to pray for the Spirit of discerning, now is the time: We see how bold the Devil is, how diligent to deceive us; and for Papists, they bee so impudent and shamelesse to thrust upon us their cursed Idolatry, and tell us, it is the true worship of God; their abhominable Masse, their Merits, Purgatory, Prayer for the dead, we shipping of Images, calling upon Saints, unwritten verities, their vile traditions, and filthy abominations, their Constitutions and vile Decrees, as they were the written Word of God. Now, unlesse we have knowledge, and beable by Gods Spirit

rit to discern the spirit; al. ſe we ſhall drinke in poyſon, Idolatry, and Superſtition. U then let us labour to know the Word of God, beleeeve it, obey it, be reformed by it, confeſſe our ignorance, and with all humility pray to God to open our eyes, to give us the ſpirit of diſcerning, to know and diſcerne the true Religion from the falſe; which if we doe, certainly the Almighty will reveale his Truth unto us. And thus much ſhall ſerve for our Saviour Chriſts gentle reproofe concerning his Church.

3.  
Chriſts  
answer  
to his  
Church.

The third and laſt point, is the direct Answer of Chriſt to the Request of the Church, ſhe deſireth to know of Chriſt where he ſed his flock, and comforted them in the time of perſecution, that ſo ſhe might joyne with them, and be defended by them from falſe worſhip, & the Idolatrous Church. Here Chriſt answers her to the full: *If thou know not, O thou faireſt among Women, get thee forth by the ſteps of the Sheepe, and feede thy Kids by the Tents of the Shepheards.* His counſell ſtands in two parts, to ſhew where he feedes; quoth hee, wouldſt thou know where I feede my ſheepe, and where I cauſe them to lye downe at noone, that thou mighteſt feede with them, and be in my folde to  
be

be defended and protected by me: then I counsaile thee, first, to walke in the *steps of the sheepe*: That is, thou must walke in the steps of the faithfull servants of the Lord, as *Abraham, Isaac,* and *Jacob*; thou must imbrace that Faith, Religion, and worship of the Lord, which they did that is meant by the *steps of the sheepe*. Secondly, thou must feede thy *Kids*, that is, thou must embrace that same Doctrine which the ancient shepheards, fathers, Prophets, and Apostles have taught and delivered: and if thou shalt thus tread in the steps of the sheepe, as *Peter, Paul, &c.* and shalt embrace and obey the Doctrines taught by the Prophets, and holy Apostles in the old and new Testament, thou shalt then know where I feed my sheep, that thou maist feede with them, and receive me for thy true sheheard.

From this answer of Christ we learn a cleare direction to know true religion, and the true worship of the Lord God, from false Religion and false worship. If any man desire to know where Christ feedes his sheepe, and God is truly and rightly worshipped, where true Religion is, we must then tread in the steps of the sheep; That is, we must worship God, as *Abraham,*  
*Isaac,*

Doct. 8.  
 A direction to know which is the true Church.

Isaac, and Iacob did, as Moses and the Prophets did, tread in their steps, and follow their godly examples; beleeve, repent, and walke with God as *Enoch* did, when by the judgement of Faith, we may then conclude of, that they were the true sheepe of Christ: for of them doth our Saviour speake here, and not of a company of Popes which greatly boast of their succession; which we will not deny, but to be a succession of Hereticks, as Cardinalls, Jesuites, and the like of that rabble; of whom to thinke that they should belong unto this Fold, I know not from whence I should fetch my charity. Again, we must embrace and beleeve the Doctrine taught by *Moses* and the Prophets, Christ, and his Apostles, who were the true shepherds, and the faithfull Pastors of the Church of God: To the Law and the testimony, if they speake not according to this Word, it is because there is no light in them. And againe, Thus saith the Lord, Stand in the waies and behold, and aske for the old way, which is the good way, and walke therein, and you shall finde peace and rest for your soules. So then, if wee desire to know the true Religion, and the true worship and service of God, this is the way which I here teach, and deliver from  
the

the Lord Jesus Christ, against the Doctrine of *Rome*; namely this, and none but this: To enquire of the Faith, true Religion, and manner of worshipping the Almighty performed by *Abraham, Isaac, and Iacob*, the Patriarks & Prophets, preached and published by Christ and his Apostles, beleeve that, embrace that, and rest our soules on that.

This may then serve to decide a great question, and a long controversie between us and the Papists. They affirme that they are the true Church, and we are Hereticks; we beleeve and hold that wee are the true Church of God, and that they be not, but *Babylon*, and the Synagoues of Sathan. This then is the maine question, whether they or we be the true Church? who shall judge? even the Lord Christ Jesus himselfe in his owne Word: we must rest upon him, and fly unto him; which if the Papists would doe likewise, they would never have run into a Labyrinth of controversies, as they have at this very day. For Christ would quickly have put an end unto all. For he saith they be the true Church, which *Tread in the steps of the Sheepe, and feed by the Tents of the Shepheards*: That is, those people that beleeve and worship God,



God, as *Abraham*, *Isaac*, and *Iacob* did, & that old Religion which they beleeved, & embraced, is the true Religion; For that was taught by the holy servants of the Almighty, who were the faithfull shepherds, and Pastors sent of God unto his Church. Now let tryall be made whether the Papists or the Protestants, the Church of *Rome*, or the Church of *England* doe thus.

For the Papists, although they call their Religion the old Religion, yet alas, it is newly devised, the greatest parts of it, within these foure or five hundred yeares: It is such as was never knowne to *Abraham*, *Isaac*, *Iacob*, *Moses*, or the Prophets; it was never knowne unto Christ, or his Apostles; they have lost the *steps of the Sheepe*, and the *Tents of the Shepherds*; that Doctrine, manner of Religion, the true worship and service of God, which was used by the Patriarks, *Abraham*, *Isaac*, and *Iacob*, taught by *Moses*, and the Prophets, Christ and his Apostles; and they have got a new Religion of their own devising; they walke not in the steps of the flock, but in the steps of their proud Popes, covetous Cardinals, leacherous Friers, lascivious Monkes: They have devised a thousand things in the service and worship of God a-

gainst

gainst his Word, and against the Doctrine of the Prophets and Apostles, meerely for their owne gaine. Where shall we ever finde that *Abraham, Isaac, Iacob*, and the Proppets did ever pray unto Angels or Saints; worshipped Images, prayed for the dead, looked to be saved by their owne workes, by vowing of chastity, or by their voluntary poverty? If they can shew me any foule mouth'd Jesuite of them all, but any one example in the whole Booke of God, or any of Gods children that have performed them, I will then lay my hand upon my mouth. In the meane time give me leave, oh yee Papists, to tell you, that you are none of Christs Church, you are none of Christs sheepe; for you have left the *Steps of the Sheepe, and the Tents of the Shepheards*; the Doctrine taught by the Prophets of God, Christ, and his Apostles; and therefore are no better than the Whore of *Babylon*, the Synagogue of Sathan: And as there hath beene a succession of Popes and Cardinalls, so they be a succession of Hereticks, that seduce ignorant people for their owne private gaine.

But as for the Church of *England*, we doe beleewe and firminely embrace that old and true Religion, that is, the same

Faith

Faith which *Abraham, Isaac, and Iacob*, did use. We hold that Doctrine, taught by the antient Prophets, and holy Apostles of our Lord & Saviour, without adding or detracting: And if wee should dare but to advise a new kinde of Faith, Religion, & worship of God, not used nor knowne to the antient Prophets, Patriarkes, & Apostles, as the Church of *Rome* doth, it were to leave the *steps of the sheepe*, and to joyne with the *flocks of the companions*, even to shake hands with Idolaters.

VVell then, let us ever stand out against the Antichrist of *Rome*, and as Christ saith, *Come out of her*, joyne not with her in her false Religion, and Idolatrous service of God, lest you partake of her plagues: but let us hold fast still the true Religion of God, *litread in the steps of the sheepe, feede by the Tents of the Shepheards*. Let us live and dye in the true Church of God, and forever hold fast the true, antient and holy religion which we have received from the holy Patriarchs, *Abraham, Isaac, Iacob, Moses*, the Prophets and all the holy Apostles of Jesus Christ, and then we shall bee safe and sure, yea, blessed and happy for evermore.

An Exho-



*An Exhortation to stirre  
Christian people to Prayer.*

**F**IRST Prayer is of that force and vertue, that it tyes the eare of God to the tongue of man: Oh, it is an acceptable incense before God alwayes; for how hath he alwayes rewarded it, and regarded it! It never returned but with a blessing, so that the Prayer was sent out of a pure and upright heart, mingled with faith: for we must aske with faith, and waver not, as St. *James* saith. By fervent Prayer the Children of *Israel* were delivered from the *Ægyptian* Bondage; as you may reade that when they cryed unto the Lord hee heard them, and delivered them out of their enemies hands: and therefore have I here made two godly Prayers, one for the Morning, the other for the Evening; to call and cry unto the Lord for a Blessing, and to desire him to remove his judgements from us.



## A Morning Prayer for A Family.

*Lord teach us to pray, that we may call upon thy Name. Prepare our hearts to seeke thee: And open thou thy mercifull eares to heare us.*

**O** Eternall and ever-living Lord God, Creator and continuall preserver of all things both in Heaven and in Earth; By whose gracious providence as we were at the first wonderfully and fearefully made, so we are no lesse preserved and kept unto this present: We here, the workmanship of thine owne hands, desire to humble both soule and body before thee. And now Lord, we being here in thy presence, cannot but acknowledge and confesse against our selves our owne unworthinesse to come before thee, to call upon thee, or to performe even the least Duty that shal concern thy worship or glory. Our hearts, alas, are no better than sinkes of sin, and a masse of all pollution and uncleanness: and who can make that cleane that is taken out of an unclean thing? The thoughts and imaginations of the same must needes bee evill continually, and wee unto every good worke prove Reprobates. Yet, O Lord, seeing thou hast commanded us to call upon thee, and hast mercifully promised to bee present with thy Children, to hear

hear their Prayers, and to grant their requests which they put up in faith unto thee: Oh Lord, this doth give us boldnesse to come before thee; and in confidence of thy goodnesse that thou wilt make good the same thy promise unto us at this time, wee here offer up unto thee this Morning Sacrifice of Prayer and Thanksgiving, humbly acknowledging and confessing from the bottome of our hearts, our manifold Transgressions and offences, which wee have continually multiplyed against thee, in thought, word, and deed, from the beginning of our dayes, unto this present time. Wee acknowledge O Lord, our originall corruption in the which wee were at the first conceived and borne, and from the which there hath sprung forth the most bitter and unfavory fruite of sinne, Apostacy, and Rebellion, to the great dishonour of thy Name, the wounding of our poore Soules and Consciences, and the evill example of others amongst whom we have lived: By the which O God, wee confesse that wee have justly deserved that thy wrath and indignation should bee powred out upon us, both in this life, and in the life to come.

And therefore O God, we come not here before thee in our owne worthinesse, but in the worthinesse and mediation of Jesus Christ: beseeching thy gracious goodnesse for his sake to forgive all our offences, our visible finnes, our secret sinnes, our finnes of infirmity, our presumptuous sinnes, against Knowledge, against Conscience, against thee, or against our Brethren, in the time of our younger yeares, or in the dayes of our knowledge, as wee must needs confesse, that in many things wee have sinned all. Wee pray thee O God for Christ Jesus sake to forgive the same unto us, and perswade our

soules and consciences more and more, that thou art at peace with us, and that all our sinnes are done away in the blood of thy Sonne. And grant, O God, by the assistance and direction of the same thy Spirit, that with more freedome of minde, and liberty of will, we may serve thee in Righteousnesse and true holinesse unto the end of our dayes. And good Lord, begin not onely Repentance and true conversion in us, but of thy great mercy perfect the same: O lead us forward more and more towards perfection, increase in us that saving knowledge of thee, and of thy Son Christ, our faith in thy promises, our Repentance from dead workes, our feare of thy holy Name, our hatred of all our sinnes, and our love unto thy Truth. Frame our weake hearts (good Lord) more and more to the obedience of thy holy and heavenly Will, and teach us in all things to resigne our wills unto thy holy Will; and in time of affliction, as in time of prosperity to depend upon thee; that wee looke not too much upon our owne weaknesse, but may stay our selves by thy power and promises.

And good Lord comfort our sorrowfull hearts and dejected soules, that finde daily such cause of humiliation in our selves, doing daily those things which wee should not, and leaving undone those good things thou commandest. Oh then let us bee truly humbled for the same, and for thy mercies sake give us better affections unto goodness, and powre and ability to doe that good thou commandest and requirest at our hands; that seeking in all good things to honour thee, and to extoll thy Name while we live here, we may at the last behold thy face in glory.

And now Lord together with our prayers, wee  
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are bold to adde these praises unto thy great Name, for the manifold favours and blessings, the which from time to time thou hast bestowed upon us for this life, especially for a better life. Wee thanke thee for that it hath pleased thee of thy gracious goodnesse to elect and choose us to salvation before the World was; for calling us by thy Word in time, for justifying us by thy Sonne Christ, and for giving us a certaine expectation of a better life when this is ended: As also for the happy meanes of our salvation, thy Sabbath, Word, and Sacraments. Oh! it is thy great goodnesse O Lord, that thou hast not deprived us of them all, in as much as wee have from time to time walked so unworthy of thy Love: O lay not to our charge our great unthankfulnesse, that wee have not brought forth more fruite of thy Word in our lives: but give us wee pray thee, that for the time to come we may make more right steps to thy Kingdome. And wee magnifie thy Name O Lord, for all the temporall blessings which thou hast in mercy bestowed upon us, our health, peace, food, rayment, and for all the comforts of this life: O Lord, give us a right use of them, that we may not abuse them unto Licentiousnesse, but stirre us daily by them to devote our selves unto thee and thy service. Wee acknowledge thy goodnesse towards us the night that is now past, freeing us from many imminent dangers, both of soule and body, and giving us sweet and comfortable rest: wee beseech thee to bee with us this day, and all the dayes of our lives, and teach us to walke as children of the light, that thy Name may be glorified by us, others may take good example, and wee our selves enjoy the peace

of a good Conscience, so as at the last we may come to Reigne with thee in glory.

Blesse the Churches and Kingdomes wherein wee live, with the continuance of our peace and true Religion : Blesse all in Authority, the Ministers of thy word, our afflicted brethren in body, or minde, or both; let it please thee O Lord to stay them and support them in time of their distresse, and give unto them a happy issue out of the same, as it shall seeme good unto thee. And fit us for harder times, whensoever it shall please thee to bring the same upon us: And keep us Lord in those dayes by thy mighty power. And thus have wee commended our suites unto thee, humbly praying thee to pardon our wants now at this time in the performance of this duty. And thou that art privy to our wants better than we our selves are, we pray thee to take notice of them, and minister unto us a gracious supply in thy owne due time, even for Jesus Christ sake, in whose Name wee conclude these our weake and imperfect prayers, in that perfect forme of prayer which he himselfe hath further taught us saying, *Our Father which art in heaven,*  
*&c.*

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Evening

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## Evening Prayer for a Family.

*O Lord prepare our hearts to Prayer.*

**O** Eternall God, and our most loving and mercifull Father in Jesus Christ, and in Christ our Father, It is thine owne Commandement that we should call upon thy Name, and it is thy gracious and mercifull promise, that where two or three are gathered together in thy Name, there thou wilt bee present amongst them. Wee thy poore and unworthy servants, dust and ashes, yet the workmanship of thine own hands, are now bold to come before thee to offer up unto thee this Evening Sacrifice of prayer and thanksgiving. And now O Lord, beeing here before thee, we cannot but acknowledge and confesse even from the bottome of our hearts against our selves our owne unworthinesse, that we are grievous sinners, conceived in sinne, and borne in iniquity, and whereof we have brought forth most vile fruits in our lives, to the great dishonour of thy Name, the utter dismayng of our owne Consciences, and the evill example of our brethren; by the which we have deserved likewise thy wrath and heavy indignation to be powred upon us, both in this life and that which is to come, in such sort as no creature in Heaven and Earth is able to reconcile us againe to thy Majesty, but onely thy Sonne Jesus Christ. We intreat thee therefore O Lord to be mercifull unto us: and as wee acknowledge our sinnes

unto thee, so be thou faithfull and just so forgive us our finnes, and to cleanse us from all unrighteousnesse: Wash us thoroughly from our wickednesse, and cleanse us from our finnes; for we acknowledge, O Lord, that against thee we have sinned, and done evill in thy sight. Thou hast been a guide unto all our waies, who alone art the searcher of the heart, and the tryer of the Reines: To thee therefore, Oh Lord doe we come, to crave the pardon of our sins, both for the guilt and punishment of the same, that so they may not draw downe upon us our deserved judgements. And wee intreate thee likewise as to pardon our finnes that are past in our lives, so to arme and strengthen us against sinne for the time to come. Oh we have wofull experience in our selves of the weaknesse of our nature, how ready we are to fall from thee, and cannot keepe so constant a watch over our owne waies, nor over our own hearts, but still are ready to start aside: O Lord direct us aright in the pathes of thy Commandements, let thy good Spirit leade us forth into all truth, and these hearts of ours that are by nature so fraught with sin and wickednesse, wee pray thee alter and change: And bring into subjection daily every thought, and whatsoever thing else is in us, into faithfull obedience unto Christ: Let us finde daily more and more the power of Christs death mortifying sin in us, and the efficacy of his Resurrection, raising us daily out of the grave of sin unto newnesse of life: and give us Lord that we may dedicate our selves, our soules and bodies to be lively, holy, and acceptable Sacrifices unto thee. Let thy love shewed unto us, constrain us to love thee againe, who first loved us. Thou O Lord, hast made us, and not we our selves; thou hast made us not beasts, but men and women, yea, after  
thine.

thine owne Image; thou didst preserve us in our Mothers wombe, and didst nourish us when wee did hang upon the breast; thou hast still in mercy provided for us, and heaped upon us many blessings, which others want and stand in neede of. Oh Lord, grant us a right use of all thy mercies, especially for that thou hast let us live in such a happy season of thy Gospel, in a time of peace and prosperity, wherein thou dost by thy Word continually call at the doore of our hearts, and labourest our conversion. Oh Lord, we can never sufficiently admire thy goodnesse herein, and the rather because wee have from time to time walked so unworthy of thy love. Forgive us oh Lord our unthankfulnesse herein, and let us now walke as Children of the light. Oh it is too much Lord that wee have spent the time that is last past, according to the lusts of the flesh: give us grace that wee may spend that short time that yet remaineth according to thy VVill; set before our eyes the shortnesse of our lives; the day of death is sure in the end, unsure in the time, that wee may be fully prepared for that second comming of our Saviour unto judgement. And now in the time of our prosperity, Lord teach us to thinke of the time of adversity, and in the time of our health, let us remember the time of sicknesse, and the hower of Death, which shall come upon all flesh. Oh let us be mindfull of our latter end, let us number our dayes aright, that we may apply our hearts unto wisdome, and ever mind that reckoning and accompt which one day we shall give unto thee. Make us while wee live here to bee humble-minded towards our brethren, that we bee lowly in our owne eyes, that wee get contented hearts, pure affections, chaste mindes, and wise behaviour, and all other gifts of thine owne Spirit.

Spirit, that may adorne us in thy sight, and may adde unto the credit of thy truth we professe.

And good Lord, wee pray thee accept of our Thanksgiving unto thy Majesty for all thy mercies and blessings from time to time bestowed upon us for this life and for a better. VVe praise thee for our election, vocation, justification, sanctification, continuall preservation, and the assurance that thou hast given us of a better life when this is ended: as also for all temporall blessings, health, wealth, peace, and prosperity; for thy goodnesse extended towards us for this day past, that thou hast gone in and out before us, and freed us from many dangers, of soule and body, and brought us with peace and comfort unto the beginning of this night. Lord watch over us by thy Spirit and presence; Give us a holy and sanctified use of our rest and sleep, and fit us for the duties of the next day; especially O Lord fit us for that Day which shall never give place to Night, and grant unto us all good things that thou in thy wisdom knowest more expedient to give, than we to aske, even for Jesus Christs sake: to whom with thee, oh Father, together with the blessed Spirit, we acknowledge to be due, and desire to give, all honour, praise, and glory, both now and for ever. Amen.

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